THE

CHRISTIAN ADVOCATE.

DECEMBER, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVII.

(*Concluded from p.* 483.)

Having shown that Adam was the covenant head of his posterity, and likewise considered the equity of this appointment, it may be proper to say a few words on the manner in which a corrupt or depraved nature has been transmitted from one generation of man to another—from Adam to the present time. Nothing that I have ever seen on the subject—and much has been written on it—has appeared to me so pertinent as the following remarks of Dr. Witherspoon; and I only regret that he has not given more expansion to the few important and judicious observations which I shall now repeat—He says—"As to the transmission of original sin, the question is to be sure difficult, and we ought to be reserved upon the subject. St. Agustine said, it was of more consequence to know how we are delivered from sin by Christ, than how we derive it from Adam. Yet we shall say a few words on this topick. It seems to be agreed by the greatest part, that the soul is not derived from our parents, by natural generation; and yet it seems not reasonable to suppose that the soul is created impure. Therefore it should follow, that a general corruption is communicated by the body; and that there is so close a union between the soul and body, that the impressions conveyed to us through the bodily organs, do tend to attach the affections of the soul to things earthly and sensible. If it should be said that the soul, on this supposition, must be united to the body as an act of punishment or severity: I would answer, that the soul is united to the body as an act of government, by which the Creator decreed that men should be propagated by way of natural generation. And many have supposed that the souls of all men that ever shall be, were created at the beginning of the world, and gradually came to the exercise of their powers, as the bodies came into existence to which they belong."

Agreeing, as I do fully, with what is here stated, I shall do nothing more than enlarge a little, on the ideas suggested in the quotation. You will carefully observe then, that it is stated, that this is a difficult point in theology, and of course that we ought to be reserved in speaking upon it. Wherever scripture is silent, it is best for us either to be silent too, or else to speak with great diffidence and caution; and to lay down nothing that we would propose as a matter of faith, even to our own minds; but only as a speculation, in which the mind may indulge, as offering a solution of some difficulty, and which we may receive as probable.

but not as certain. Now, I think the scripture is entirely silent on this very point. It offers us, as we have seen, abundant evidence of the fact, that guilt has been transmitted; that a depraved nature has descended from Adam to us, and will continue to be transmitted to the end of time. But I am not able to recollect a single passage of scripture, which professes to explain the mode, or method, in which this depravity is transmitted; or to give any clear information on the subject, beyond what has been already mentioned, that the posterity of Adam resemble their first parents—*How* the moral, or rather immoral tendencies of our nature, are communicated from parents to children, is a point scarcely, if at all, touched upon in the sacred volume. If it be alluded to in a passage which I shall presently cite, it is not explained. This, then, is another point, of the same character with several heretofore mentioned; in regard to which it would seem to be the plan, or system of the Bible, *not to speak*. It always speaks plainly and fully in relation to facts and duties; but it rarely says any thing in explanation of abstruse theories, or of the manner in which things of this sort take place. Facts and duties we need to know, that our hearts and lives may be influenced by them. Theories principally serve to gratify curiosity; and to such gratification inspiration seldom ministers. Frequently, no doubt, it is silent on such topicks, because we either are not capable, at present, of understanding an explanation, or it is best that we should not have it.

Again—Although the scripture does not tell us *how* the depravity of man is transmitted from parents to their offspring, it says enough, I apprehend, to show, agreeably to the remark of the author quoted, that the soul is not derived from our parents, like the body,—that the soul is not created impure. The scripture gives us abundant and unequivocal evidence, that the soul may and will exist, separately from the body—Of course, the soul is immaterial in its nature, and therefore can be no part of that material organization which we derive from our parents—On the whole, as you have heard in a former lecture, and as the quotation recited intimates, if we must speculate and form a theory on this subject, the safest and most rational is, to suppose that all souls were created at the beginning of the world; that they remain in a quiescent state, till the bodies which they are to inhabit are formed; that on union with these bodies, they receive all their original impressions by means of the external senses; that the whole system of the bodily appetites and propensities, with the fancy or imagination which is closely connected with them, having become irregular, excessive and perverted, by the fall, do unavoidably corrupt the soul, and enslave it to sin. This appears to me safe as a theory, and far more rational than either the system of the materialists, or that which supposes the unceasing creation of souls. So far as it relates to the manner in which the soul is corrupted by the body, it seems to me to coincide with the numerous expressions of St. Paul—perhaps to be countenanced by those expressions—in which a *carnal* or *fleshly mind*, is put for *human depravity*. By this apostle, the whole embodied principles of sin are emphatically denominated *the flesh*—"*The flesh* lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." For some reason or other, the *flesh* is here represented as the *source* and *seat of sin*.

It now only remains to consider that part of the answer before us, which affirms that "all mankind sinned with Adam," as well as "fell

with him," in his first transgression. The meaning of this is, that each individual of the human race stands charged, in the sight of God, with having transgressed the divine law in Adam's first sin, as really as if each individual had himself committed that sin. This, indeed, naturally and unavoidably follows, from Adam being *a covenant head.* The very essence of that relation consisted in this very thing, that his act was to be considered and treated, as the act of each of those whom he represented. You will be careful, however, to remark and remember that this relates only to the first sin of Adam, in eating the forbidden fruit. By that sin he transgressed the covenant of his God, and thenceforward he was no longer the covenant head of his posterity; and of course, all his subsequent sins had no more relation to them, than the sins of any other individual. But in his first sin—in eating the forbidden fruit—he was the representative of his race. We do not indeed, by any means say, that Adam's personal act, or sin, was our personal act, or sin. This would be unintelligible, or impossible. What we say is, that in the personal act and sin of Adam, in eating the forbidden fruit, he acted not only for himself, but for each individual of his posterity; and hence, that the guilt of this act, is charged, or reckoned, to each individual, of whom he was the covenanted representative. To this, many objections, we know, have been made; but all the answer which I think necessary to return to them, has been made already, in showing that it was an equitable, yea, to us, a favourable dispensation, to constitute Adam the federal head of his posterity;—for his being a federal head consisted, as just now remarked, in this very thing. It stands on the same ground—and it is so represented by the apostle—as our justification by the imputed righteousness of Christ. "For as by one man's disobedience many were made sinners: so, by the obedience of one, shall many be made righteous." In the first Adam we were losers, in the second our gain is infinite.

As to the fact, that every individual of the human race is accounted a partaker of Adam's guilt, it is expressly taught in that often repeated passage—"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." There is really no avoiding the point in question, in construing these words in connexion with their context. The very scope, pith, and force, of the apostle's whole argument is, that all men die because all have sinned—and sinned in Adam. The case of infants, "who have not sinned after the similitude of Adam's transgression," is distinctly stated and considered. They die before they are capable of actual sin; and they die because they sinned in Adam.

And truly, my young friends, if we reject this doctrine, the difficulty remaining will not be less, but greater. That infants do often suffer the most agonizing pain and distress, ending in death, is just a stubborn fact, which no one can deny. Now, it is agreed on all hands, that they have no actual sin. If, then, they do not suffer in consequence of their connexion with a sinful progenitor, why do they suffer? They must suffer without any fault, either personal or federal: That is, their Maker subjects them to these agonies, without any moral delinquency—without any just cause. To say this, is a direct impeachment of the justice and goodness of the ever blessed God. It is, therefore, far the less, of the two difficulties—if a difficulty it be esteemed—to believe that they are considered and treated as having sinned in Adam, than to believe that they are treated thus, without any moral stain, either of their own

contracting, or derived from their parents. To say that they derive only a suffering and dying nature from Adam, and must submit to the law of the nature which they now possess, affords no explanation, or relief at all: For this suffering and dying nature is *itself* the fruit of sin,—the very bitter fruit of which we are speaking, and of which, on this supposition, they are made to taste, in a most distressing manner, without defection or culpability of any kind whatsoever.

You see, then, that the scripture doctrine, that every individual of the human race sinned in Adam, is not only true in itself, but less difficult than any other. I speak this, my young friends, most deliberately. I have examined the subject before us, long and closely—And I assure you, on full conviction, that if you turn blank infidels, and throw away your Bibles; or if you turn hereticks, and deny altogether the doctrine of original sin, you will not only act wickedly, but you will then have more formidable and insolvable difficulties to dispose of, than are found in the creed of any orthodox Christian. The orthodox faith is in this, as in many other particulars, not merely the safest —it is the *easiest* and most *rational* faith.

In conclusion, then, I exhort you—

1. To fix and settle your faith on the point you have now heard discussed, on those grounds of scripture to which I have pointed your attention. Fix and settle it here, and then cease to muse on the difficulties which you may find attendant on the truth. To be constantly poring on these, is as unprofitable as it is unpleasant—That we are sinners is incontrovertible. The scripture tells us how our sinfulness originated. Let us receive what it tells, and here let our speculations end. Yet—

2. Let not your concern in regard to this subject, by any means, end with your speculations. No, assuredly—but lay it closely and solemnly to heart, that in your natural state, you are depraved throughout. I would to God, my dear youth, that you did all feel, as you ought to feel, on this subject. It would neither make you careless, nor sink you into despondency. It would make you anxious and earnest, to have your natures renewed and sanctified, by the almighty energy of the Holy Spirit—To be "created anew in Christ Jesus unto love and to good." Here is the only, and blessed be God, it is an effectual remedy, for the deep pollution, the entire depravity, of our fallen race. Betake yourselves, therefore, without delay, to this remedy. Seek the renewing influences of divine grace; that being washed and justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God, you may be delivered from all the ruins of the apostacy, and be made meet for the inheritance of the saints in light.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XV.

My dear Timothy—The intellectual furniture of a minister of the gospel must, in a great measure, be derived from books. He ought, as I have heretofore shown, to consider a fervently pious heart as the first and essential qualification. But next to this, his desire and aim should be to have a well furnished head—to possess a store of information on a variety of subjects, but chiefly on theology. Among the *negatives* of the ministerial character, as given by the pen of inspiration, we find this—"not a novice;" and among the express and pointed injunctions of the Apostle Paul to his "own son in the faith," we have seen that one is—"give attendance to reading." I know not what is thought or said of

this, by those weak people who contend that what they call "book knowledge," contributes nothing to the proper qualifications of a gospel minister. It would seem as if they thought themselves either wiser or better than the great apostle of the Gentiles.

Yet, on the other hand, it ought not to be denied or forgotten, that a minister of the gospel *may* read too much—so much as to be the real cause that he will *think* too little. He may be a mere "*helluo librorum.*" His imagination, reason, and judgment, may be brought under a kind of literary *surfeit*, and be so oppressed, or enfeebled, as to render them incapable, or indisposed, for any vigorous action. A man of this cast shall retail to you a hundred opinions of others, and yet not be able to give you one of his own. It has been justly remarked, that a principal reason why the distinguished writers of antiquity have left us such finished models of composition, was, that they read comparatively little, and thought and reasoned much for themselves. They read a few of the best writers, and read them repeatedly; and then meditated deeply, wrote moderately, and corrected laboriously and severely. It was high and just praise which Johnson bestowed on Warburton—probably the greatest reader of his age—when he said*—"He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, *which yet had not oppressed his imagination, nor clouded his perspicacity.*" The proper use of books, is a subject of much importance to every literary man, and especially to every clergyman. I cannot enter upon it at large; and if I could, I have nothing to say which you may not find in "Watts's Improvement of the Mind," a common book, which I advise you by all means to read attentively and repeatedly.

* Johnson's Life of Pope.

The foregoing remarks have occurred while considering your request, that I would give you a catalogue of books for a clergyman's library. This is a request which young ministers often make of those who are aged, and who, they suppose, can easily give them the information they seek. But it is in reality a request far more difficult to be satisfactorily complied with, than either of the parties concerned are usually aware of, till the work we contemplate is undertaken. I remember that Mr. Addison, in an early number of the Spectator, promised to give directions for the choice of a ladies' library; and yet he never fulfilled his promise, although reminded of it very urgently, by one or more of his correspondents. The reason probably was, that he could not satisfy himself, and did not like to implicate his own character, by recommending any thing improper or questionable. For myself, in the attempt which I am about to make to comply with your request, I have sought and received assistance from some friends, on whose learning, piety, and judgment, I ought to place much reliance; and yet I have been, after all, a good deal at a loss in what manner to proceed. On the whole, I shall state some of the difficulties that present themselves in this business, and at the same time mention in what manner I propose to dispose of them.

In forming a catalogue of books for any library, and especially for a theological library, one difficulty is, that there are many writers whom we can recommend, even highly, for *a part* of what they have written, or for some very useful information that they communicate; and yet these very writers may contain a good deal that we consider as weak, false, and even pernicious. There are also some authors whose opinions and reasonings, in general, we disapprove; and yet some knowledge of them ought to be possessed by a theological student: for every theologian ought to know what is said

by the ablest opposers of the sentiments that he holds. We have no other way of disposing of this difficulty than to give a preference to orthodox writers, whenever they have written as well on a particular topick as those that are unsound; to recommend no more of those who have mixed truth with error, than are indispensable to obtain necessary information on a given topick; and in naming authors, whose system in general we believe to be erroneous, to fix on those who are most temperate, and who, at the same time, are commonly the most able—A theological student, at the time he selects a library, is supposed to have his sentiments, on the essentials of religion at least, pretty well established; so that he may, with some safety, converse with errors that would have been extremely dangerous to him at an earlier period of his education.

The general poverty of theological students, in our country, occasions another serious difficulty, in giving them a catalogue of books for a library. Many of them at first, and some of them never, are able to purchase more than a few volumes; and it is not very easy to say what authors they would best have, when the whole number must be very small. Generally, however, a clergyman who is fond of reading, as I know you are, will gradually add to his library—He will forego other gratifications, and even some conveniences, rather than deprive himself of food for his mind. To obviate the difficulty now in view, I have determined to form two catalogues—The first for a moderate library, consisting of books which should generally be purchased in the first place—The second, an extension of the first, made with a view to direct you to a right choice hereafter, if you should acquire the means of very considerably enlarging your collection. To afford you still farther assistance, while you can purchase but a small number of volumes, I shall place the number (1) before the books which, in my judgment, you should obtain first of all, and the number (2) before those which you should next secure. Those that are not numbered, you may afterwards get, as your means and opportunities may enable you—These numbers will appear in both catalogues.

A difference of taste, or a difference of education and habits of thinking, renders the recommendation of particular books more difficult than it would otherwise be, especially when the number recommended must be small. It is surprising how much men of sound judgments and orthodox sentiments will frequently differ, as to the authors who have best treated almost any given subject. There are indeed some standard writers, in regard to whom there is little or no variety of opinion. But the authors of this class are few indeed—In my catalogues I shall, of course, place numbers (1) and (2) before those which I prefer; but, perhaps, you and others may think, that in some instances I have judged very strangely. I will, however, mention, that many of the volumes not numbered, will have been named on purpose to afford some scope to this variety of opinion.—To some of the books in the catalogues I shall add a short note.

It has been a sore grievance to me, that I have, in several instances, been unable to obtain a book which I much wanted, without importing it from Europe—Of this description you may find some in my catalogues, and all that you can do is, to wait, till you can either find a chance copy in this country, or get it from abroad. It is to be regretted that our booksellers import fewer English books of late than formerly. The *popular* works they reprint; and others, of which only a few copies could be sold, they seldom get at all. Learning certainly suffers by this; but whether the fault lies with the booksellers, or with the government which has imposed enormous duties on foreign books, it is not my present business to inquire.—If in any

instance you cannot obtain a volume of a certain class which is marked No. (1), you are to understand that No. (2) of the same class will, commonly, supply its place.

In making out my catalogues, although I have had the assistance of friends, I doubt not that there have been omissions, both from oversight and ignorance—Who, in a few hours, can recollect all the books that he knows? And who can say that he knows the half of what has been even well written?

I have only further to add, by way of preface or introduction to my catalogues, that they will contain none of the Greek and Latin classicks, nor any books of mere science—not because you ought to be without them; but because every man of education is supposed to have them, at least to a considerable extent. By all means keep what you have, and add a number more when your pecuniary resources will permit. You ought to have, as soon as you can afford it, an Encyclopædia. Three have been published in Philadelphia—The Encyclopædia Britannica, with a supplement—Rees' New Cyclopædia—and the New Edinburgh Encyclopædia. Of these I, on the whole, prefer the last mentioned. But either of the others will be found but little inferior.

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A CATALOGUE OF BOOKS FOR A MODERATE CLERICAL LIBRARY.

Biblical Literature.

(1) Hebrew Bible—Van Der Hooght's is commonly preferred; but almost any copy with the points will answer.
(1) Hebrew Lexicon—(2) Buxtorf's. (2) Parkhurst's. (1) Gibbs'.
(1) Hebrew Grammar—(1) Stuart's. (2) Robertson's.
Hebrew Concordance. Buxtorf's, Taylor's, Calasio's.
(1) Two Greek Testaments—(1) The common, or vulgar text. (2) Griesbach,—the American copy.
(1) Greek Lexicon—(1) Parkhurst's. (2) Schleusner—An excellent Greek grammar for the New Testament accompanies Parkhurst's Lexicon.
Greek Concordance. Schmidius. Williams.
The Latin Vulgate, and The Septuagint.
(1) Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures.
(2) Brown's Antiquities of the Jews.
Paxton's Illustrations of Scripture.
Burder's Oriental Customs.
Calmet's Dictionary.
(1) Brown's Dictionary of the Bible.
(2) Faber's Horæ Mosaicæ.
Gray's Key to the Old Testament.
Lardner's works.
(2) Jones on the Canon.
(2) Campbell's Translation of the Gospels, with preliminary dissertations and notes.

Commentators.

Pool's Synopsis Criticorum.
(1) Cruden's Concordance.
(1) Henry's Commentary.
Gills' do.
(1) Scott's do.
(2) Patrick and Lowth.
Assembly's Annotations.
Pool's do.
Graves' Lectures on the Pentateuch.
Le Clerc on do.
(2) Lowth on Isaiah.
Blaney on Jeremiah.
Newcome on Ezekiel and the Minor Prophets.
Venema on Daniel. Latin.
——— on the Psalms. Do.
(2) Bishop Horne on the Psalms.
Stonnard on the Vision of Zechariah.
(2) Macknight on the Epistles, and his Harmony.
(2) Whitby's Commentary on the New Testament.
(1) Guyse's Paraphrase.
(1) Doddridge's Family Expositor.
(2) Porteus' Lectures on Matthew.
(2) Owen on the Hebrews.
Lampe on the Gospel of John. Latin.
(2) Burkitt on the New Testament.
(1) Luther on the Galatians.

Atheistical and Deistical Controversy.

(1) Leland's View of Deistical Writers.
(2) ——— Advantages and Necessity of Divine Revelation.
(2) Hallyburton's Inquiry.
(1) Paley's Evidences of the Christian Religion.
——— Natural Theology.
——— Horæ Paulinæ.
(2) Berkeley's Minute Philosopher.
(1) Butler's Analogy.
Clark's Demonstration of the Being and Attributes of God.
(1) Alexander's Evidences of the Christian Religion.
Sumner's do.
(2) Newton on the Prophecies.
(1) Campbell on Miracles.

(2) Watson's Apologies.
(1) Jennyn's View.
(1) Erskine's Internal Evidences.
(2) Jews Letters to Voltaire.
Dr. Brown's Prize Essay.
(2) Chalmer's Evidences, and Astronomical Sermons.

On the Popish Controversy.

(1) Chillingworth's Religion of Protestants a safe way to Salvation.
(2) Stillingfleet's Irenicum.
Baxter on the Popish Controversy.
Barrow on do.

On the Episcopal Controversy.

(1) Hooker's Ecclesiastical Polity.
(1) Dissenting Gentleman.
(1) Miller's Letters, and Bowden's Answer to do.
(1) Essays in the Christian Magazine.
(1) Review of Ravenscroft's Sermon, in Evangelical and Literary Magazine.

On the Socinian or Unitarian Controversy.

(2) Priestley's Tracts on this subject.
(1) Price's Sermons on do.
(2) Lindsey's works.
(2) Waterland on the Trinity. (1) Jones on the Trinity.
(1) Abaddie on the Divinity of Christ.
(1) Wynperse on do.
(2) Simpson's Plea.
(1) Wardlaw's Socinian Controversy.
(1) ——— Defence.
(1) Horseley's Tracts.
(1) Miller's Letters on Unitarianism.
(1) Wood's Letters to Ware.
(1) Stuart's Letters to Channing.
(2) J. P. Smith's Testimony to Messiah.

On the Baptist Controversy.

(1) Gill and Booth, on the Antipædo Baptist side—In favour of Infant Baptism, (1) Wall's History of Infant Baptism.
(1) Williams on do.
(1) Peter Edwards on do.
(1) Owen on do.
(1) Janeway on do.

Systematick Theology.

(1) Ridgeley's Body of Divinity.
Stackhouse's do.
(2) Calvin's Institutes.
(2) Turretine's Institutions of Theology. Latin.
Pictêt's Theologia Christiana.
(2) ——— Complete System. French.
(2) Stapfer's Institutions of Polemic Theology. Latin.
(1) Marck's Medulla.
De Moor's Commentary on Marck's Compend.
Gill's Body of Divinity.
Brown's do.
(2) Dwight's Theology.
(1) Witsius' Economy of the Covenants.
Wishart's Theology.

Theological Works, Doctrinal, Practical, and for Reference.

(2) Bates' works.
(2) Charnock's works.
Bishop Horne's works.
(2) Tillotson's works.
Barrow's Theological works.
(1) Baxter's practical works.
Archbishop Secker's works.
(1) Archbishop Leighton's works.
(1) Scott's Theological works.
(2) Flavel's works.
(1) Baxter's Saint's Rest, abridged by Fawcet.
(2) Watson's Theological Tracts.
(1) Horæ Solitariæ.
Boston on the Covenants.
(2) ——— Fourfold State.
I. Erskine's Disputations.
(2) Gill's Cause of God and Truth.
(1) Dick on Inspiration.
(2) Wilberforce's View.
(2) Hannah More's Theological works.
(2) Booth's Reign of Grace.
(2) Colquhoun on the Covenant of Grace.
(2) Gibb's Contemplations on the Covenants.
(1) Erskine on Faith.
Williams on Sovereignty and Equity.
(2) Buck's Works.
(2) ——— Theological Dictionary.
(1) Hannah Adams' Dictionary of all Religions.
(1) Howe's works.
(2) Watts's works.
(2) Doddridge's works.
(2) J. Edward's works.
Bellamy's works.
(1) Witherspoon's works.
(1) Jno. Newton's works.
(2) Romaine's works.
(2) Fuller's works.
(2) Magee on Atonement.
Stevenson on do.
(2) Outram on Sacrifices.
(1) Owen on Justification.
(1) —— on Spiritual Mindedness.
(1) ——— on the Spirit.
(1) ——— on Indwelling Sin.
(1) ——— on Arminianism.
(1) ——— on Redemption.
(1) Dickinson on the Five Points.
(1) ——— his Letters.
Willison's works.
(1) Henry on Prayer.
(2) Burnet's Pastoral Care.
(1) Baxter's Reformed Pastor.
(1) Mason on Self-knowledge.
(1) Student and Pastor.
Young Preacher's Manual.
(2) Bishop Wilson on Parochial Duties.
——— Sacra Privata.

(1) Scougal's Life of God in the Soul of Man, and Sermons.
Serle's Christian Remembrancer.
(1) Clark on the Promises.

Sermons.

(2) Bishop Sherlock's Sermons.
(2) Massillon's do.
(2) Saurin's do.
(1) Walker's do.
(2) Blair's do.
(1) Davies' do.
(1) Burder's Village Sermons.
(1) Robert Hall's Discourses.
(1) Chalmer's Sermons.

Ecclesiastical History.

(1) Josephus.
(1) Shuckford's Connexions.
(1) Prideaux's do.
(1) Mosheim's Church History.
(1) Milner's do.
(1) Newton's do.
(1) J. Edward's History of Redemption.
Dupin's Church History.
Stackhouse's History of the Bible.
Stillingfleet's Origines Sacræ.
Burnet's History of the Reformation in England.
(2) Neal's History of the Puritans.
(2) Campbell's Lectures on Ecclesiastical History.
Jortin's Reflections on do.
Bogue and Bennett's History of the Dissenters.
Knox's History of the Reformation in Scotland.
Calderwood's History of the Church of Scotland.
Cook's History of the Reformation in Scotland.
(1) Gillies' Historical Collections.

Church Government.

Ayton on Church Government.
(1) Potter on do.
Lord Chancellor King's Account of the Primitive Church.
(1) Jus Divinum Ministerii Evangelici—by the London Presbyterian Ministers.
(1) Jus Divinum regiminis Ecclesiæ—by do.

Biography.

Bayle's Dictionary.
Plutarch's Lives.
Clark's Biography.
(1) Cave's Lives of the Fathers.
(1) Bower's Life of Luther.
(1) Waterman's Life of Calvin.
(1) Hesse's Life of Zuingle.
(1) M'Crie's Life of Knox.
(1) Cox's Life of Melancthon.
M'Crie's Life of Melville.
Prideaux's Life of Mohammed.
(1) Biographia Evangelica.
(1) Edwards' Life of Brainerd.
Life of H. Martyn.
Biographia Britannica.
Marshall's Life of Washington.

Civil History.

(1) Rollin's Ancient History.
(2) Gillies' History of Greece.
(2) Goldsmith's History of Rome.
(1) Priestley's Lectures on History.
Gibbon's Decline and Fall of the Roman Empire.
(2) Hume's History of England.
(2) Robertson's History of Scotland.
(1) ———— of Charles V.
(1) ———— of America.
(1) Ramsay's History of the American Revolution.
Gordon's do.

Philosophy of Mind.

(1) Locke on the Human Understanding.
Berkeley's Principles of Human Knowledge.
———— three Dialogues between Hylas and Philonous.
Hume's Essays.
(2) Reid's Essays.
(1) Beattie's Essay on Truth.
(1) Campbell's Philosophy of Rhetorick.
(1) Stewart's Philosophy of the Mind, and all his subsequent Essays.
———— Outlines of Moral Philosophy.
(2) Brown's Inquiry into the Relation of Cause and Effect.

Polite Literature.

(1) Johnson's large Dictionary.
(1) Walker's Pronouncing Dictionary.
(1) ———— Key.
(1) Murray's Grammar and Exercises.
(2) Blair's Lectures.
(1) Tatler, Guardian, and Spectator.
(2) Johnson's Works.
(2) Goldsmith's Works.

Poetry.

(1) Milton.
Shakspeare.
(2) Pope.
(1) Young.
(1) Cowper.
(2) Scott.
Thompson.
Watts.
Montgomery.
Campbell.
Milman.

You will observe that in the foregoing catalogue I have often abbreviated a title for the sake of saving space; and sometimes because a book would be more readily found by inquiring after it by the title it here bears, than by that which the author has given it. The writers are not classed in all cases with exclusive propriety. This, in many instances, was impra-

ticable—Some of them might with nearly equal propriety have been placed in two or three classes. It is not unknown to me that you have a very considerable number of the books I have named. But while forming a catalogue, I wished to make one to which I might direct some of your younger brethren, who may hereafter make the same request that you have done; and which you also might use for a similar purpose—The enlargement, or the second catalogue, you must wait for till my next letter. The present shall be closed with an extract from a communication of a valued friend, who kindly sent me a list of books which he thought adapted to my purpose, and the most of which I have introduced into the catalogue now before you. He says in conclusion—

"The foregoing list has been drawn up hastily, and with very little system. It contains less than 300 volumes, and could not be purchased for much less than $1000. There are here more books than are needful, at first, for a young clergyman. It is better for him to form his library gradually, than to possess a complete one at once; except books of reference, which he should get as soon as possible. If he could lay out $200 in the beginning, and $50 annually, afterwards, his library would grow fast enough. In places where books are scarce among the people, it is a good plan for the clergyman to buy a good book, read it carefully, and then let somebody else have it at a reduced price. He should keep by him a collection of books for the purpose of lending them, and should keep them in constant circulation, such as

"Doddridge's Rise, &c. Baxter's Call. Alleine's Alarm. Flavel's Touchstone. Guthrie's Trial. Pike and Hayward. Scott's Force of Truth. Grace Abounding. Christian Remembrancer. Gardiner's Life. Newton's Conversion. Brainerd's Life. H. Martyn's Life. Scott's Life. Bates' Harmony. Scougal. Henry on Prayer. Watts on do. Clark on the Promises. Bickersteth's Assistant—On Prayer. Willison on the Sacrament of the Lord's Supper. Porteus' Evidences. Jenyn's do. Fuller's Gospel its own Witness. Jones on the Trinity. Wynperse on the Godhead of Christ. Owen on Sin and Temptation. Edwards on the Affections. Burder's Village Sermons. Newton's Ecclesiastical History. Fisher's Catechism," &c.

In the opinions expressed in this extract, I entirely concur.

Very affectionately,
Yours,

———

FOR THE CHRISTIAN ADVOCATE.

"*All thy works shall praise Thee.*"

PSALMS.

Refulgent orb! and thou, pale lesser light,
That o'er the gloom of night in splendour shin'st!
Who taught you how to glow? Who fram'd yon spheres,
And, in exact proportion, bade you rise?
Ye glitt'ring stars, that in the firmament
With radiant glory move! Who form'd you thus?
Whose voice, omnipotent, call'd you away
From the dark womb of chaos into life?
Ye lofty mountains! flowery meads and plains!
Stupendous rocks! and roaring ocean! Speak.
Came ye by chance? Ye birds that soar on high!
Ye fish that swim! ye beasts! all living things!
Whence came you here? And Man! for whom was made
These meaner things: Man! last but noblest work;
Came he by chance? E'en nature shrinks aghast
And answers,—No. 'Twas God's own hand divine
Created him; bade all things here below
In order rise; and then pronounc'd it good.—E.

If any of our readers are among those who generally pass over every thing that they perceive to be in blank verse, we would inform them, that if they will read the following lines attentively, it will be their own fault if they do not receive both pleasure and profit.

From the Christian Observer for December, 1816.

SERIOUS RECOLLECTIONS ON A NEW YEAR'S DAY.

Monet Annus.——Hor.

Hark to that monitory sound, e'n now
By listening Contemplation audible,
The death-knell of the parted year!—A leaf
Is clos'd: another, in Time's awful book,
Is opening: the six-thousandth hastens on:
Like pages of the eventful Chronicler,
Each from its neighbour how diversified,
Follower or forerunner!—At every turn
New actors rise or fall upon the stage,
And all is mutability, all death.
What are we men, we lords of earth, but leaves
Or flowers, that spring, and blossom, and decay;
Some statelier, humbler some, all quick to fade?
Where now those human myriads, that, like bees
Or butterflies, for use or pleasure, wealth,
Art, science, fame, or fashion, through their day,
O'ercast or shiny, flutter'd to repose?
Ask'st thou? Ask where the leaves and flowers they trod
Or view'd: ask where the butterflies and bees
That pass'd them. One poor answer serves for all:
They have been—are no more: no more survive
E'en in their works; their cities, thrones, renown,
(Built with such length of labour) fall'n, forgot.
Oh, then, that after-world! which who, that thinks,
Can doubt! which, preach'd by Heaven's authentic Voice,
Yea, by its own light manifest, makes plain,
And wise, and comfortable, aught that else
Were mystery, were vanity, were grief:—
That after-world is all. There let me send
My heart, my treasure; deeply there forecast
My cares, my hopes, my happiness, my all.
I should have more and earlier look'd to this—
Reckless too long of being's pregnant end;
Too much enamour'd of each way-side charm;
Studious with man's vain lore to load a mind
Dead in its guilt, unvivified by grace
And godliness; to trick, as 'twere with flowers,
A corse, meet only for the worm or fire.
Yet what had I to do, in this brief state,
But work out my salvation for the next,
(That world interminable of weal or wo!)
With fear, with trembling; not by vexing cares
Cumber'd, or by dissatisfying joys,
But single-sighted, on my one great task
Fix'd, and athwart the obtrusive gauds of sense
Stretching to Faith's eternities my gaze?
Years have been lost; up, stir thee to redeem
All that of life may yet be thine—who knows
How little? Life is but a scanty ledge,
Where the poor traveller walks suspended o'er
A fathomless abyss!—
Oh! let him heed his footing, heed his side!
Chances play round him momently, and each
May sweep him to destruction.

Thou, then, who hail'st this opening of the year,
Mark down for heav'n its progress: ere its close,
A red-breast may be warbling on the stone
Where thou art cold and darkling underneath.
Still hast thou been permitted to behold
Yon sun, renewing o'er the genial year
His radiant round—mindless too oft of Him,
The great, the gracious Author of sweet light!
Still has thy heart its glad pulsations kept,
And kindly fires—unwarm'd, too oft unmov'd,
With love, with active gratitude, to Him,
Giver of all! Thou still hast mark'd, with eyes
Of joyous wonder, herbs, and leaves, and flowers,
At Spring's green resurrection reappear,
Yet hast not caught the lesson, from dead works,
A new life to put forth; prefiguring so,
By present resurrection of thy soul,
Thy body's future. Barren, heretofore,
Still art thou spar'd: yet, oh! presume not still.
The Master of the vineyard spares thee thus,
In such long-suffering goodness as may best
Win to amendment; but will soon return,
And, frowning on the hard and hopeless, charge
His pruner, Death, "Lay to that root thine axe,
And hew it down: why cumbereth it the ground?"
Yes: give thyself to GOD, the God of love;
The FATHER, by His own SON, reconcil'd
To rebel man, and offering to thy prayers
And labours His own SPIRIT. Oft with Him
Hold commune in his word; thy master care
To weed out nature, nurse implanted grace,
Impregnate with his will thy heart, thy life,
And in his image rise regenerate.
Do good, the little which thou canst, in this
Thy measur'd work-time: cheer, enlighten, aid,
The poor, the dark, the wretched, of thy kind;
Copy and love the holy; so to serve
Thy Lord, thy Father, in His family.
Strive while on earth a sojourner to dwell,
Whose home is heaven; not, like yon thoughtless world,
Nor like thyself erewhile, grovelling and chain'd
On dust, all unprovided for th' approach
Of death, of judgment, of eternity.
Oh! to be torn through ever-dragging ages,
From those thy heart-strings clasp'd; th' embosom'd wife;
The child who, like a second life, grew up,
A sun-shine to thine eyes; the parent, friend;
Since *thou* wouldst madly slight the day of grace
They patiently improv'd! Soul-harrowing thought!
Change it, while yet thou mayst, for that dear hope
Of sharing immortality in bliss
With all that here deserv'd thy lasting love,
All that made GOD their friend.—Oh! is he thine?
Time's clock, to-day, hath once more struck: it goes
Silently, swiftly, and for thee must soon
Cease striking. Catch its instant warning! Wake!
Rise from thy dreamy slumber! By the glass
Of heavenly Truth, by all the aids of faith
And practice, sedulously cleanse and clothe
A soul (how naked else and foul!) for heaven.
Thus, with what deep, what durable reward,
Above all festal joyance, shalt thou keep
The monitory birth-day of a year!

Miscellaneous.

ON PSALMODY.

(*Continued from p.* 493.)

Winnsboro', July 6th, 1825.

Beloved brother in Jesus—The more we learn of the gospel of our Lord, the more the glorious perfections of God shine on our souls, and the more will our hearts glow with the love of Immanuel. Very little do they know of sublimity, who have not learned from the sacred scripture the character of Jehovah. But little do they know of love and mercy, who have not learned it from the gospel. But little do they know of liberty, who have not been made free by Christ. "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. v. 1.

If I trace the minute parts of the paschal sacrifice, I find an immediate reference to Christ in every part. Alluding to this sacrifice, Christ is often in the New Testament called the "Lamb of God." It is said, "Christ our passover is sacrificed for us." Yet I do not think, that because Christ shines so clearly in the type, that we should continue to use the type, in order that we may see Christ in it. In all the temple service the Apostles, and we under their guidance, can see Christ set forth in a clear and impressive manner. But I do not think that I am therefore bound to maintain the temple service, for the purpose of seeing Christ through that medium. The Psalms contain clear and evident prophecies of the Lord Jesus, but still in the necessary obscurity* of prophetic style. The Apostle, and by his teaching we, can see him in almost every psalm, but not more clearly than we can see him in the types. I do not think therefore that I am bound to sing the Psalms and nothing else in publick worship. As I said in the preceding letter, I say again, the Psalms, as well as the books of Moses, contain the eternal truth of God, "written for our learning," &c., "profitable for doctrine," &c.; and it is our duty and our privilege to use them for these purposes. But the command *to sing them* always referred to the temple worship; and like the commands to circumcise—to keep the passover—to keep up all the types of Christ in lively view—ceased to be binding when the temple service ceased. You will keep in mind that there is as great a difference between the *Psalms themselves,* and the ceremony of *singing* them, as there is between the *record* of the types of Christ, and the ceremony of *exhibiting* those types. If you ask why the record of the types would not do before the coming of Christ as well as after?—why they might not have been spared all the expense and trouble of sacrifice, &c.—I answer, Because, as all types and prophecies are necessarily dark and mysterious till after the fulfilment, it was necessary to have sacrifice actually performed, in order to keep up a distinct and lively view of the type itself on the mind, till the Antitype should come. With types it was necessary to connect prophecy; and no plan could be better devised than what the Lord did appoint. The prophecies contained in the Psalms were to be sung in close connexion with the typical rites, that when Christ should come they might see both the types and prophecy which were every day exhibited and uttered, fulfilled in him.

How strikingly the wisdom of

* There is no contradiction here. For *as* prophecy, it is plain. When the predicted facts are compared, it is evident. Yet still without a clear and very *extensive* knowledge of facts, the prophecy must retain a great degree of obscurity and uncertainty. The Jews still chant the Psalms and deny our Saviour.

God appears in the arrangement of the temple worship.—He made it an imperative and indispensable duty for those very Jews who rejected the Lord, to prefigure him; and in the words of David, or if you please, the Holy Ghost, "prophesy of him," while he was walking among them, and fulfilling both the types and prophecies! But when those types and prophecies were fulfilled, then the same necessity did not exist, and the people of God were set free from the obligation of either exhibiting the one or singing the other. They were then permitted to leave off all their antecedent forms, and to look to Jesus himself through the clear revelation of the New Testament, and sing his praise according to the light which it conveys. "If the Son therefore shall make you free, ye shall be *free indeed*."

The Apostle, in Gal. iv. 1—7, draws a lively comparison between the two dispensations: "Now I say," &c.—Here is a contrast sufficiently strong between the Old Testament and New Testament children, to give us a satisfactory reason why the former should be confined to the temple service and the singing of the prophetical psalms alone, but we be at liberty to worship God in every place, and to speak his praises according to the influences of that spirit of adoption which he has given us, to enable us to cry Abba! Father! "Where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. Let me refer you to a few more texts respecting Christian liberty: Gal. v. 13; 1 Pet. ii. 16; Gal. ii. 4; 1 Cor. viii. 9; Gal. iv. 26, 27, 31. Do not these texts, with many others which might be quoted, exhibit a Christian liberty, which includes the privilege of singing the names, and actions, and words of our Saviour, as recorded in the New Testament?—of singing his praises *according* to the "light of the glorious gospel of Christ?"—or, in other words, to express New Testament sentiments in poetical language, and sing them in the assemblies of Christians?—My mind is fully persuaded on the subject.

I also feel at liberty to sing a mere translation of the Psalms—or any part of the word of God which declares his praise. The Apostle Paul, too, felt at liberty to circumcise Timothy, "because of the Jews which were in those quarters." Acts xvi. 3. He had liberty also to follow the precepts of the law in regard to purification. See Acts xxi. 26, and xxiii. 6.—Yet this same Paul, when certain brethren came from Judea, and taught the brethren saying, "Except ye be circumcised after the manner of Moses ye cannot be saved," (Acts xv. 1.) contended earnestly for Christian liberty. The subject was carried to a synod, and discussed there: and the cause of Christian liberty triumphed. "For it seemed good," &c. Acts xv. 28, 29. Acts xv. 8, 9.

Therefore, although I can go to those who confine their singing to the book of Psalms, and join with them, yet I am unwilling to be confined by human bonds or traditions. I wish to use my liberty which Christ has given me "for the praise of the glory of his grace." Blessed be the Lord our God, we may now have "boldness to enter into the holiest," &c. (Heb. x. 19, 20; xiii. 15.) For the *truths* of God remain the *truths* of God immutably, whether they be expressed in Hebrew, Greek, Latin or English—whether in prose, blank verse, or rhyme—whether in the Bible, Confession of Faith, or hymns and spiritual songs. And if we receive *the truth* by any channel, "the truth shall make us free."

Every true Christian who will use his liberty without abusing it, will have opponents on both sides of him. Some will probably endeavour to curtail his privilege; others to lead him to sinful indulgence. Some, it may be, will reproach him

for departing from old forms and customs—others for being too conscientious in regard to the glory of his Redeemer. But he may say to himself, "Do we then make void the law through faith?" (Rom. iii. 31.) "God forbid: Yea we establish the law." "Shall we continue in sin that grace may abound? God forbid: How shall we that are dead to sin live any longer therein." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

On this part of our subject, a useful lesson might be received from a reference to the conduct of the Pharisees, who wished to preserve all things "after the pattern shewed to Moses in the mount," and according to the wisdom and rectitude of their good father. I only refer you to a few texts. Mat. xi. 16—19; Mark iii. 1—6; Luke v. 27—32; vi. 7—11; xvi. 14—16; Acts vi. 13, 14—21, 28; Mat. xxvi. 65.

May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Farewell for the present,

JOHN M'KINNEY.

(*To be continued.*)

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from p.* 497.)

LETTER II.

May 10, 1818.

My dear Mary,—Through the goodness of our heavenly Father, your little Charles has almost passed the days of helpless infancy. He no longer creeps, but walks erect, and sometimes perhaps feels independent of a mother's care—Then he falls—Emblem of a future day, when approaching the verge of manhood! Strange if he should not feel a mother's frequent admonition and counsel somewhat intrusive—And if he receive, as probably he will, a classical education, he may discern that yours is *not* truly such. But even then, dear Mary, lay not down a mother's authority. If her *wish* is not a law, let her *commands* be inviolate. It is far easier *now* for you to follow his literally *wayward steps* and prevent his frequent falls, than at his maturer age to follow with steadfast eye his *moral deviations*, and to prevent his falling into folly and sin.

Think not that it is yet too early to watch his moral conduct, and to teach him his obligation to the God who made him; who redeemed him; and who must sanctify him—if ever heaven becomes his abode. Let him daily see you bend the knee in homage to the Sovereign of the universe—Let him kneel beside you, and teach him to lisp his Creator's name and praise. When he commits a crime, tell him that this great God sees it; is angry with him for this; and notes it in his book against the judgment day. Say not merely that his father and mother are angry—that his friends will not love him, if he misbehave; for these things should be motives of but secondary importance, to restrain him from sinful practices.

Beware that your servants be not immoral and profane: for your child must not become familiar with vice. The most hideous object loses half its deformity by familiarity. Have no nurseries in which to confine him, that *you* may be freed from care. But this caution I know is needless; you love your Charles, and will teach him to love your society more than any other. This principle must *now* be cultivated; this habit must now begin. You must not, therefore, with many inconsiderate mothers, forbid him the drawing room, or parlour, lest he should litter your carpet with his playthings. You will consider him your *constant* companion—a part of yourself. Rather admit no

company, but such as have wisdom and conscience enough to know and consider that you must not, that you cannot, be excused from your all important charge. There is indeed little goodness in her heart, who is disgusted with the prattle and appearance of a well-governed, cleanly, and well-attired child. If yours is ill-governed, and ill-bred, you may well seek to hide him in the nursery, or in the kitchen with the servants. How has my heart bled for such, when I have seen the mother dressed in all the elegance of fashion, in her richly adorned parlour, while her children were consigned over to the care of servants, who cared little indeed for their morals, their comfort, or their cleanliness. And how, indeed, could it be required or expected of these, when the children were deserted by her, who gave them birth —by their own mother! Truly they were at this time *unfit* to approach her, or her parlour, or to be seen by her fashionable friends. But besides this, their lives were alike exposed to the fire, the water, and the unwary passenger; and if they even escaped dangers from these sources, it was scarcely possible that they should escape the contagion of *vice*. In addition to all, it is in this way that filial affection inevitably becomes alienated. A fashionable unfaithful mother may greatly need, in her declining years, an affectionate son, or daughter, to remove a thorn from the pillow of disease, and it may be of poverty too; but hardly can she make a rightful claim on their gratitude—She must certainly want a long established place in their affections.

Not so with your friend A——. Her father's friends, including your parents, were invited to an entertainment at her house. On this occasion, if ever, her little ones might have been excluded from the parlour. They were not placed at the well ordered table; but in the evening they were all seated in the circle of theirs and their father's friends. The babe was in his yet beautiful mother's lap; while Francis and Jane were sitting, one on each side, in silent attention, or innocently diverting themselves, though not in boisterous mirth; or sharing alternately those little attentions, which the guests were all pleased in bestowing, because not *pertly sought*. Their little hearts were not apparently elated with vanity; for their pious mother had early taught them lessons of humility and submission. O, when will mothers learn that their characters never shine with so much lustre as when exhibited in the obedience, humility, and intelligence of their children!

If you would have your Charles, at a future day, listen to your graver counsels and admonition, cultivate with the greatest care his *early* affections. Bring your words down to the scale of his immature understanding, and converse much with him. We never cease to love with the warmest affection the intimate friend of our early years; and let this earliest companion, this intimate friend of your boy, be his own much loved mother. Invent plans for his amusement—teach him to manufacture his toys—to make his kite—to spin his top—to roll his marble—nor think your time lost. The influence thus early established, may hereafter go far in saving his soul from death. Walk with him when pleasant. Point out to him the beauties of nature, and teach him his accountability to the God who created all these wonders. He will be much entertained and instructed in hearing you repeat stories from the Bible; and this will give him an early inclination for reading those sacred pages.

If your domestick duties call you to the kitchen, take him with you; and there teach him to exercise a proper deportment towards the ser-

vants. And let them be such as he may safely treat with condescension and kindness. Never allow him to manifest a haughty temper. A truly great man is never haughty; but one who *affects* greatness, supposes this to be quite a necessary appendage. Your little son must not *command*, he must not *strike*, he must not even be *angry* at the servants, with impunity. How fatal is this to the temper and disposition? And the little master himself is, in the end, far the greatest sufferer. Even a dog, a cat, or a fly, must never be the victim of his cruelty. Should you indulge your son in such acts of barbarity, he may indeed become a brave soldier—may soon learn to delight in death and carnage—in the groans and sufferings of a vanquished enemy. But never will he be prepared for the peaceful duties of the Christian, the good citizen, the husband, and the father. There is not an atom on our globe, impregnated with life, but has a claim on our benevolence. But our faithful servants have much more; they have a claim on our *gratitude*, when they do for us what we will not do for ourselves—when they labour constantly for our comfort. Deny them not, therefore, an affectionate word, or a kind look. They have no right, it is true, to familiar intimacy. But there is a generous deportment, and a proper mode of conversing freely and kindly, with even the darkest of Afric's race. Dr. Johnson's essay on "The Opinion of Servants not to be despised," will afford excellent hints on this subject.

Do you wish to increase, and permanently to fix the affections of your husband? Let him see you earnestly engaged in educating his son, that he may one day become the support and comfort of his declining years. Nothing will tend more to increase his obligation to love you; and nothing will more tranquillize his heart, when engaged abroad for the support of his family, than to know that you are excelling at home, in all the duties of the wife and the mother. *All* good wives, I know, do not find even a partial reward in the affections of a husband. But such as do not, should with increased care educate a son, that *he* may become her comfort; and that she may be happy in the character of a *mother*, if not in that of a wife. Many a house and family have been saved from dispersion and ruin, by the influence and exertions of a well educated first-born son. We have seen such a one supplying the place of a father, to the younger members of the family—supplying a place made worse than *vacant* by the intemperance of an unnatural parent.

To our friend E—— this may seem a forlorn hope, while weeping over her first-born son, now a babe in her arms. But weep not E——. Rather arise and be active in every duty, which you owe to this child. The years will roll swiftly away, and ere you aware, he will become a tall youth—will verge on manhood—and will take under his protection the family of his beloved and venerated mother.

You will now find Charles beginning to manifest some of the most predominant passions of his heart. You can discover whether his temper is naturally amiable, or the reverse—whether generous or avaricious; and with comparatively little attention and care, a wrong bias in his childhood may be effectually counteracted. Mark if he is passionate or revengeful, and let no instance of the kind pass without reproof or correction. In one case I was successful in teaching a son to govern a most overpowering naturally bad temper. You would not at present know that he was otherwise than naturally mild and amiable. There is no merit in possessing by nature a temper amiable and soft. But there is much cre-

dit in governing and subduing passions naturally morose, violent and revengeful. Mark if yours is unwilling to share with those around him his fruit, or his playthings, &c. If so, he will in time be avaricious, unless you can destroy this evil propensity. Oblige him frequently to share with those around him whatever he holds most dear; and never allow him to contemplate with too much satisfaction his hoarded treasures. Reward, by your warmest approbation, every voluntary act of generosity; and teach him to feel that it is better to give, than to receive. You can also reason with him on the evil effects of covetousness: and show him that he has no right to receive any favour from others, if he has been unwilling to share with them what he may have had.

A friend once told me that his son had contracted a disposition to avarice, which seemed to be by no means natural to him. In his earliest days he set no value on his playthings, or money, but soon scattered and lost all. He reasoned with his son on the impropriety of this profusion—furnished him with a little trunk, and instructed him how to save what he had. The child obeyed, and soon began to witness the happy effects of his economy. By saving his cents, he found that dollars were accumulated; and he felt a pride in having in his possession a fine assortment of toys. The extreme of every native virtue is a vice. Thus in this case, prudence soon grew into parsimony. If the kind parent will not correct faults like these, a cruel unfeeling world will often detect and expose them in the most painful manner, and very probably without any good effect. My pity has often been excited at seeing a child, with all these faults, mix with his fellows in a publick school. There he is ridiculed and hated, he hardly knows for what; and does not consider himself in fault. He is unhappy, and complains bitterly of his treatment to his fond parents, who cast all the blame on his companions, and thus widen the breach, by inflaming his pride and exciting his resentment. He returns to his fellows more determined in his own ways than ever; and, as might be expected, meets with a double degree of disappointment and chagrin. The unwise parents take their darling from school, that he may not be imposed upon. His bad habits now become more confirmed; he passes his youthful days in idleness, and his riper years in ignorance. His parents, more than any others, feel the bitter consequences of this bad management, till they are hidden in the grave.

One of the many pernicious errors which sprang up in the days and in the land of infidelity, was the soul destroying doctrine of "leaving the minds of children *free* from all moral restraints, until their *reason* should become mature, and should teach them effectually to govern themselves!" A nation at length adopted this maxim; and under its influence, a nation of soldiers were trained, ready boldly to invade and trample on the rights of every other nation. They became a people who neither feared God nor regarded man. And let us never forget the sad catastrophe! They were made, by a long continuation of unparalleled sufferings, an example to all the nations of the earth—An awful instance of the power and justice of Him who sitteth in the heavens, to take vengeance on those who know not God—who fear not his wrath, or who defy his power and trample on his laws. Written, as the lesson was, in pages of blood, can it ever be forgotten! Happy had it been, if, with their partial reformation, the sad effects of their apostacy could have ceased! But, alas, their principles, and some living examples of their effects, found their way to our own

happier shores, and here developed their baleful influence. "Let reason govern your children, and beware of severity and restraint; for if you break their wills, you break their hearts, and destroy every energy of their souls."—It was thus the gay widow of a French gentleman, taught at a party of the younger and the graver matrons of our village. Fortunately for us, we had before our eyes, in her family, evidence of the effects of her theory, when reduced to practice. And we saw that she herself, the most unhappy victim of the miserable consequences of this false maxim, was still blind to the cause of all her sufferings. She indeed broke not her childrens' wills, but it was only the want of sensibility, if they did not break a mother's heart! From the first day that our village was peopled, its inhabitants had never seen a family so dissolute—or at so early an age, so far advanced in the broad way to destruction. We are told to correct our children "while there is hope;" but these were soon beyond hope. I would not dare to record their crimes on this sheet.—They have gone far away. But the short and narrow grave of little François, remains to tell us what a mother is, without religion, prudence, and natural affection—totally destitute of all correct notions respecting parental duties.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 503.)

Montpellier, May 6, 1820.

My dear Friend,—My stay at Nice was very short; but not because it is a place without attractions. Had I been in health, with a pleasant companion, and furnished with letters of introduction to English society, of which I believe the place generally contains abundance, I could have passed a few weeks with much gratification. The spring was well advanced, in a climate where vegetation never entirely ceases: the environs of Nice presented much fine cultivation in the gardens: the distant Alps, whitened with snow on their summits, showed to much advantage; and the shore of the Mediterranean furnished a very delightful walk.—All this, in addition to a handsome city, as it regards the modern part of it, and a hotel of excellent accommodation, kept by a landlord who spoke English, remarkably obliging, sensible, and communicative, invited longer delay. But in my situation, five days sufficed to view the exterior of all that appeared worth seeing. Eager to try the effect of exercise, after my long confinement, I took passage in the publick stage for Marseilles; which you know is a principal city in the south of France, situated on the shore of the Mediterranean. About two miles from Nice, we left the dominions of his Sardinian majesty, and entered the territory of France. Here our passports were examined, and our trunks strictly searched for contraband goods.

My first day's travel was a day of interest never to be forgotten, from the great amount of novelty it presented from morning till night. Hitherto I had seen little more than *cities* of the old world, with their environs. On this day I was introduced in full, to the *country*—its towns and villages, its roads, its cultivation, and its outlandish inhabitants. And a strange country it did appear to me; differing in almost every thing from the land of my nativity. I am sure I should fail, if I should attempt to give you an adequate idea of things as they presented themselves to my view. Yet I cannot help trying, though I should not succeed, to give you

some description of a few of the objects, which, interesting as they appeared to me, would have had double interest, had I enjoyed your company to look at them with me.

The public stage, called here *the Diligence*, in which I was conveyed, was the first thing which called forth my wonder; and my wonder has not ceased to be called forth, as often as I have seen any of this sort of vehicles; which indeed I have generally found to correspond, as far as I have yet travelled. So rude, so clumsy, and so altogether grotesque are they in appearance, that, judging from them alone, I should suppose the people who use them to be no more than half emerged into civilization. The hubs project beyond the plane of the wheel at least one foot, and the ends of the axle-trees project beyond the hubs some inches farther. The collars on the horses are at least one foot in thickness, and project above the horses' necks from twelve to fifteen inches, exactly like a sugar loaf. The hames which embrace these collars, and to which ropes instead of harness are fastened, are boards, four or five inches in width where they surround the collar, but rising with a rounding top on each side of the sugar loaf top of the collar, and spreading so as to show faces of from twelve to fifteen inches broad, fringed and painted in a way designed for ornament. The horses are always five, two behind and three before—frequently all studs. On the near hind horse the driver sits, dressed in a frock coat of linen or cotton, resembling our hunting shirts, dyed green, and amply furnished with fringe; with a little round hat, and his hair gathered into a queue of two or three inches in length: his legs are thrust into a pair of long boots, reaching in front some inches above the knee, and which cannot be less than from ten to twenty pounds weight each. That this is no exaggeration you may believe, when I mention that an American gentleman with whom I have conversed on the subject, estimated them at fifty pounds. They are made of wood, clasped with iron, and covered with leather. The design of them, I presume, is to protect the leg from the strokes of the tongue of the carriage, which passes between the horses. He drives ordinarily at the rate of from four to five miles per hour; except when entering a town or village, when he sets off at the fastest trot to which he can push his horses, and cracking his whip above his head with ceaseless vehemence, until he reaches the tavern where he is to stop. The inside of the stage contains two seats only, which accommodate three persons each, who face each other. The corner seats are much the most comfortable, especially those in the hinder part of the carriage, which allow the passengers to face the horses. The sittings are numbered: those in the corners answering to 1, 2, 3, 4, and those in the middle being counted 5, 6. The passengers are entitled to choose, in the order they take the stage; and are so marked on the way-bill; the first passenger being entitled to No. 1, &c.: and it has surprised me no little, as being so contrary to all I had heard of French politeness, that I have scarcely seen a Frenchman, entitled to any of the corner seats, resign his right in favour of a lady. What renders these corner seats peculiarly desirable is, the accommodation they furnish for sleeping; the back of the stage being stuffed and soft, as high as the head: and as the stage generally drives all night, a facility for sleep is of primary consideration. In front of the stage is a seat called the *cabriole;* which also accommodates three persons, and which in good weather is preferable to the inside. Here a passenger may be conveyed at about a fourth less expense; and if he chooses to occupy the top of the stage, where the baggage is often stowed in a

kind of basket, and on which he may sit, or lie, as likes him best, he may get along very cheap: and here I have sometimes seen as many passengers as in the inside. The cost of stage travelling, inside the coach, is very nearly equal per mile to what it is in the United States. Besides the driver, an officer always accompanies the coach, called the *conductor*. He occupies a seat in the cabriole, and is the captain of the whole concern. He has the oversight of the horses, the driver, the baggage, and the passengers themselves, with whom he always eats at table, and sees very carefully to their comfortable accommodation. He is answerable for any baggage committed to his care: and the traveller, journeying the whole breadth of France, from the Alps to the Andes, need not give himself the least trouble to look after any thing in the charge of this officer—he will find all safe at his journey's end. The publick stages, on all the main routes, belong to the government, which of course reaps the profit. Private individuals, setting up any thing of the kind, must pay a heavy tax per head, on all the passengers they convey.

The first night after leaving Nice, we stayed at a town called Antilles, remarkable for its ugliness. Here I was again paraded before the police, and strictly catechised, as to whence I came, whither I was going, the object of my travel, my occupation, &c. &c. The passport I had brought with me was taken from me, to be transmitted to the general police office at Paris, where, I was told, I would again receive it; and a general travelling passport was given me, a copy of which was also to be sent to Paris. This travelling passport filled one face of a sheet of paper, and contained an inventory of all that belonged to my situation and external appearance—my age, occupation, stature, the colour of my hair, of my eyes, my complexion, each feature of my face, &c. &c., all was distinctly expressed. While it was making out, I underwent a scrutiny by the clerk of the office, as if I had been before a painter, sitting for my likeness. Should I abscond at any time, it contains ample materials for a description in a public advertisement, that will render me very easy to be recognised.

During my journey, nothing of importance occurred. It was seldom that the stage was full; and my acquaintance with the French language was too deficient to allow me to have much intercourse with my fellow passengers. I performed, indeed, a very solitary journey, in the midst of ever changing company. I was always treated with civility, and in the publick houses found the waiters exceedingly attentive. One precaution I have found necessary in French inns, which is very customary, but which would be accounted grossly indecorous in an American tavern: it is, to inquire the price of any article of accommodation, previous to making use of it; without which, you will be in danger of extortion when you come to pay for it. The good inns are generally among the best houses in appearance, in the towns and villages. In their arrangements, they exhibit a surprising deviation from what is customary in America. The entrance into them is generally through the kitchen: and often the kitchen is the only general sitting room where fire is to be had; and the month of April, in this climate, contains a great deal of *raw* weather, which makes fire very necessary. A French kitchen is really a morsel of curiosity. Its variety of fireplace, and arrangements for boiling and roasting, with its multitude of utensils of all sizes, generally made of copper and kept very bright, clearly indicate it to be the laboratory of luxury: and certainly if I may

judge from what I have seen during my journey, the French are a very luxurious people. Generally, the regular meals per day, during stage travelling, were but two—breakfast and dinner; the first about 10 or 11 o'clock, and the last about sundown; but both meals are substantially the same—commencing with soup, and succeeded by a variety of roast and boiled, with wine in abundance. The only difference appeared to be a greater change of dishes at dinner, with a dessert, which the breakfast wanted. The tavern rates are hardly so dear as in the United States.

The appearance of the country through which I travelled, greatly disappointed me in one respect—in cultivation. The population of the country is evidently very full; and a much greater proportion of ground is under cultivation than with us: but the growing crops of grain and grass, do not manifest a luxuriancy that indicates superior husbandry—rather the reverse. In many places, the vine and olive appear to be the chief objects of attention. The olive is planted in an orchard, like the apple tree with us, and has pretty much the size and appearance of the apple tree, except that in its leaf it more resembles the willow. The branches of this tree were generally killed last winter by the frost, which exceeded in severity any thing that has been known in this climate for almost a century. The farmers were lopping off the limbs, leaving only the stock, which showed symptoms of sprouting.

The vineyards are generally laid out like our cornfields, in rows both ways. The vines stand at the distance of eight or ten feet apart. They are cultivated exactly as we cultivate Indian corn, by ploughing and cross ploughing, hoeing and manuring round the root of the vine. In the fall, the whole growth of the vine is cut off to within a few inches of the ground. The stump throws up new shoots in the spring following, which produce the grape: so that not only the grape, but the vine on which it grows, is the produce of the same summer. The vines are articles of great value as well as the grapes, as they constitute the chief firewood of the inhabitants. They are tied in sheaves, of about a double handful, and sold at so much per sheaf.

One thing I was grieved to see. It was the multitude of women, old and young, labouring in the fields. They were driving the plough, wielding the heavy mattock, and in short performing every kind of work which in Pennsylvania is done only by the stronger sex. I certainly think that during my travel, I saw a greater number of women than of men, in the fields, at the labours of husbandry: and at the inns I saw a greater number of men than of women, cooking in the kitchen, and doing the lighter work of waiters. Such a state of things appears to be decisive evidence that society is far back in improvement. The "lords of the creation" manifest themselves to be still allied to savages, so long as they play the tyrant over the weaker sex, and assume the lighter tasks to themselves. Whatever may take place in the polished circles of Paris, verily it is not in this region of France that the fair sex generally are treated with idolatry or flattery. They seem rather to occupy the station of the Gibeonites—to be "the hewers of wood and drawers of water" for their lords and masters.

The villages and small towns through which I have passed, and I have passed through a great many, (so that already I have but a confused recollection of them, like a dream) were, many of them at least, very shabby. The houses are mostly of stone, old and mouldering—many of them without floors on the ground story, and very few recent erections are to be seen. The streets are so narrow, as to render

it often impossible for wheel carriages to pass one another; and so dirty as to be very disgusting. On entering them in the evening, you encounter an atmosphere highly offensive. Certainly there were a number of exceptions; among which, I was particularly pleased with the town of Aix, about twenty miles from Marseilles. The Diligence made a stop here for some hours, which gave me an opportunity to view it. It is beautifully situated, in a level region of fertile country. The streets are wide and straight, furnished with side walks, (very uncommon in most of the towns that I have seen) and planted with trees. Many of the buildings are very fine. I am informed that many of the nobility reside here, and appearances indicate it.

On the evening of the third day after leaving Nice, I arrived at Marseilles, where I stopped several days. Some letters of introduction brought me into the acquaintance of several American families, who are established here as commission merchants, and to whose hospitality I have been greatly indebted. So far, I have found a countryman in a land of strangers, quite equal to a near kinsman at home. My stay in the place was too short to allow me to collect much that is worth communicating. It is a large city, containing a population of about 120,000 inhabitants. It possesses a delightful harbour, and seems to have a great deal of trade. Like Nice, and probably like most of the large cities of Europe, it consists of an ancient and a modern part. The modern part covers much the most ground, and is very handsome, with wide streets, well paved and clean. There are also some publick walks, planted with trees, that are very inviting. The ancient part of the city is truly a curiosity. It is separated from the modern part by a small rivulet, and covers the sides and top of a high and steep hill. The houses are high, and very rude and old in their appearance. The streets are generally too narrow and steep, to admit any kind of carriage larger than a wheelbarrow, and withal very filthy. I presume the generations of human beings, who some thousand years ago first made it a city, were induced to locate it on such a rugged eminence, in preference to the fine level plain on which the modern part of the city stands, from a regard to their defence in time of war. In our world of war, every consideration of convenience and comfort has been sacrificed to that of safety. In fixing their habitations, men have been compelled to inquire, not where they might enjoy the greatest convenience, but where they might be best protected from the savage attacks of their fellow men. And yet, all their sufferings from war have had little or no effect, in disposing them to listen to that gospel which is emphatically the gospel of peace; and whose salvation will one day, even in our world we are assured, supersede the necessity of "walls and bulwarks."

As it respects religion, I have spent a very dreary time, I may say, ever since I left the good Methodists of Gibraltar. In all the hundred and twenty thousands of Marseilles, not one fell in my way with whom I could exchange a sentiment in religious converse. There are four Protestant ministers in Marseilles, who minister to two congregations: but understanding that none of them spoke English, I sought no introduction to them. I have learned from the Protestant minister here (Montpellier), that none of them are evangelical in their doctrines. I was in several of the Roman Catholick chapels of Marseilles, during my stay there; and I was surprised to see so little appearance of devotion among the worshippers. I presume it is to be accounted for from the general pre-

valence of infidelity in France, which has relaxed the bonds of superstition, even on the minds of the devotees of Popery.

Marseilles is situated in an exceedingly sterile region of country. On the road by which the publick coach entered it, for a considerable distance the immediate neighbourhood of the city appears, in a great measure, a waste; owing, it would seem, to the invincible barrenness of the soil—if that may be called soil, which is chiefly gravel and stones. There is indeed around the city, considerable ground brought under cultivation, by immense labour. The stones are gathered off, and built into high walls, which have the exceeding unpleasant effect of hiding every thing from the view. On almost every way by which you attempt to pass out of the city, you no sooner reach the termination of the buildings, than you find yourself between high stone walls, which treat you as a thief, by forbidding you ever to look within their enclosure, lest you should be tempted to break over and steal.

On one side of the city is a craggy promontory, that towers to a vast height. From its bare and rugged summit, to which I ascended with no small labour, there is to be enjoyed a prospect of great interest; though it exhibits nothing like a land of promise, flowing with milk and honey. Immediately before you is to be seen the whole wide spread city. You look down into its streets and lanes, and see its whole arrangement, with all its suburbs and its beautiful harbour, so filled with masts of shipping as to look like a forest—the whole so near, that you are ready to think you could almost leap into it. On the left, you look over a vast space of the Mediterranean, far as your eye can carry its power of vision, until the blue water and the blue sky seem to meet and mingle. Beyond the city, in front of you, and all on the right hand, you look over an immense territory of bare and barren country, but little cheered with pasturing flocks, or the smiling habitations of men. The whole furnishes a sight truly sublime, for its immensity and its wildness. But dearly did this delightful prospect, in a delightful day of April, seem to be purchased, when I looked away to the west for the land of my home—far, very far from my vision, and felt myself a lonely stranger on one of the mountains of France. I confess to you, that to have seen my own humble habitation, and to have been able to recognise the little domestick circle which I call *mine*, in health and in peace, would have been a joy, most gladly purchased by a surrender of all the sublime prospects which France, or which Europe, has to present. But still I enjoyed a privilege—which, could I have made the proper improvement of it, is ten thousand times greater than that of beholding all I call mine, in health and in my possession—a privilege which he who knows its value, would not surrender, for all that earth can give. It was the privilege of kneeling down on the mountain top, and by an act of faith and prayer, casting myself and mine on the mercy and the care of that Great Being, who is every where present, and whose command is, "casting all your care upon him, for he careth for you." There is a cordial in complying with this injunction, I verily believe, to the body, as well as to the mind. Often do I need it. Often, very often, may I and you know its refreshment. It will help us to forget the sorrows incident to our being strangers and sojourners in a vale of tears.

Most sincerely, yours, &c.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p. 507.*)

Friday, April 2d. Capt. Paddack, who has been most kind in his at-

tentions, insisted on entertaining us on board the Hydaspes to-day. The whole family, Mr. and Mrs. Richards, and William--Mrs. Stewart and Charlie, and Betsey and myself, accordingly, dined and took coffee with him, in company with the other captains. Our anchorage being only an open roadstead, the swell of the sea, which was greater than usual, by occasioning a slight degree of sea-sickness, took much from the pleasure of the excursion to the ladies and Mr. Richards, and hastened us home at an earlier hour than we desired.

Sabbath, 4th. The ship Hesper, Capt. Chase, came to an anchor early this morning, adding a sixth to the ships now riding at their moorings before our door. At eleven o'clock I again preached to a large congregation of foreigners, after which Mr. Richards administered the sacrament of the Supper to our little flock. He gave a tender invitation to the interesting group around us, to come and with us eat that, which is bread indeed, and drink that of which if a man drink he shall never thirst again; hoping that in the number, there might be at least one, who had named the name of Jesus and departed from all sin; but, alas, with one accord, they all made excuse and stood afar off—tacitly confessing, that they had "neither part nor lot in this matter"—their hearts not being right with God. O, that the favoured sons of Christendom —those who have the words of eternal life in their hands, would from them, learn to be wise—that they would understand this—that they would "*consider their latter end*"—and remember, that all who have not the *wedding garment*, will be for ever rejected from the marriage supper of the Lamb.

Monday, 5th. At 12 o'clock this morning, the beautiful boats of the John Palmer, took us all off to dine with Capt. Clarke. The day was more favourable than that on which we visited the Hydaspes.—The decks and cabins were also much more spacious and airy, the ship having been an East India packet; and we spent a few hours on board with much pleasure. Charlie seemed perfectly *at home*, and enjoyed himself greatly, except while suspended in the *steelyard*, to be weighed. He weighs just 22 pounds —making a gain of 14 pounds since his birth. While we were at dinner, the ships of Capt. Folger and Capt. Pease took their anchors, and when we left the John Palmer to return on shore, they bade us an affectionate farewell, and joined their vessels to proceed to Oahu. The other captains accompanied us home to a cup of coffee.

Thursday, 8th. We have been called to the unpleasant necessity of parting with our friends, Captains Paddack and Clarke, who put to sea again yesterday; and to-day, Captains Joy and Chase have also left us. It makes us quite lonesome to see no proud ship in our neighbourhood, and no longer to welcome the smiling face of a Christian friend to our humble dwelling. At these seasons we feel almost transported again to the bosom of civilized society; and the change imparts an elasticity to the spirits, that makes us almost forget that we are the exiles of a far distant land. Even during the short time a ship is with us, strong affections are sometimes awakened, and the shaking of a topsail and hoisting of an ensign, as signals of departure, not unfrequently excite lively and affecting emotions. It is a grateful but melancholy pleasure to us too, after having experienced the kindest and most friendly attentions from these wanderers on the deep, occasionally to see the starting tear in the eyes of some of them, as they are under the necessity of bidding us farewell. Scarce a vessel visits us for any length of time, in whose company

we do not find some one, for whom we contract a peculiar interest. A kind and amiable captain—an intelligent and friendly mate—a young and ingenuous seaman—the friend of some one we may know and love at home—or the relative of those we may esteem and honour, often greatly win our confidence, and so far secure our attachment, that we cannot look on the sail that is bearing such an one from us, in all probability for ever, without a degree of painful agitation. So much is this the fact, that in one or two instances at least, while watching the vessel as it has gradually sunk beneath the horizon, we have involuntarily burst into tears, and escaped an oppressive sensation of the heart, only by breathing forth a prayer for the richest of Heaven's blessings on those we expect to meet again, only in the world of spirits.

We have thus felt at the departure of some of our late visiters; and cannot resist a momentary sadness in beholding nothing beyond our little enclosures, but the vulgarity and wretchedness of heathenism.—Oh! will the day ever arrive when these dry bones shall live?—Can creatures so miserable—so ignorant—so debased and so polluted, ever be transformed into beings of purity and light? Lord thou knowest! Thou *didst* say, "Let there be light—and there was light." And thou *hast* said, "*As truly as I live, all the earth* shall be *filled with* the *glory of the Lord:*" and as surely will thy power perform it—"The abundance of the sea shall yet be converted unto thee!"

April 11th. The birth-day of our dear boy. The Lord hath indeed dealt kindly with us, not only in sparing his life, but in granting to him the most vigorous and uninterrupted health. May the rich influences of the Spirit of God rest on him, and as he grows in years, may he grow in the knowledge of our Lord and Saviour Jesus Christ; and, if spared to years of maturity, may he be an instrument of righteousness to all connected with him, and a blessing in his day and generation.

Monday 12th. The whale ship Pindus, Capt. Townsend, of New Bedford, came to anchor last evening. Capt. T. spent the afternoon and took tea with us to-day.

Wednesday, 14th. Lanui, an interesting young chief, particularly desirous of conforming to the customs of civilized and Christian society, called on us this morning. He arrived only a day or two since from Kairua, where he had been to attend the funeral of Gov. Cox, and expects to sail for Oahu this evening. When taking his leave, he laughed, and said, that it was not his farewell call—that when he was near to sailing, towards night, he would come again to say, *aroha* and to *wail*—referring to the custom of the natives of weeping aloud when they meet and part. He said it, however, only by way of pleasantry, for he has long ceased to wail on any occasion. In continuation of the conversation, he said the Hawaiians thought us a very cold hearted people, because we only shook hands and nodded our heads at each other, when we met or separated. Whereas their love was so great, that they always touched noses and wailed. Opiia, (his wife, one of the queens of Tameamea) he said, wailed still, but he had not, since the teachers came. "I knocked out my teeth too," he added, (putting his finger in the place where two of his front teeth were missing) "when Tameamea died, so great was my love for him. I then thought it was right—but when the light came, I found it was bad, and there was *great sorrow among the rest of my teeth* for the *two that were gone*—but I could not make new teeth. "Naau po—nui roa elieli"—dark was my heart—very, very black!"

Thursday 15th. *Keaweamahi*, who is making a superb dress of fawn coloured satin, under the superintendance of Harriet, and spends greater part of the day with us at present, asked this morning, with great simplicity, "from what part of America *sailors* came, and whether they had ever *heard of God?*" The question does not speak much for the character of some of our countrymen, even in the estimation of the heathen—and made us sigh to think of the depravity of example, that could call forth the query from this interesting pagan.

Monday, 19th. Capt. Townsend sails for Oahu, leaving us again with an unoccupied anchorage.

Wednesday, 21st. Have once more been rejoiced by a large packet of letters from America. Karaimoku anchored here yesterday, in company with the new schooner Washington, (the property of Capt. Wilds, of Boston, who came up from Oahu in her) and brought to us the packages, &c., sent by our friends in the Enterprise, Capt. Ebbetts, of New York, which reached Honororu a few days ago. The perusal of the letters of our nearest and dearest friends, teaches us most sensibly, that no distance to which we can be removed from them, can diminish from the deep and tender sympathy we feel in all your joys and all your griefs—joys and griefs, for we have heard of both. How sad the state of our dear cousin, Mrs. A. L. S.! I have ever loved her most tenderly, and am deeply afflicted by the intelligence contained in Helen's letter.

We received near thirty letters, and read them with such intense interest, that we retired with aching heads, but with hearts too full to admit of early or quiet repose. I was greatly disappointed in not finding any thing from you, my dear M., especially after the promise of a letter in Martha's postscript to her grandma's sheet. Sarah Stewart, however, in a letter to Harriet, offers a sufficient apology, (under the apprehension that no one of the family might write by the Enterprise,) by informing us of the speedy nuptials of our lovely M. If your silence did not arise from the state of the family on that occasion, I hope the sheets of my journal, which must before this time have reached you, will remind you of your partial promise to keep a similar record of domestick and local occurrences for my satisfaction. We need such a memento of remembrance and affection, more than you possibly can, and if you knew how interesting and delightful the *minutiæ* of such intelligence would be, you would scarce let a day pass, without devoting a few minutes at least, to penning a paragraph or making a note for us. Changes are beginning to take place rapidly in our family, and we shall need at least an outline of them, to enable us to keep *the run* even of our nearest connexions.

From the notices we meet with of various friends, we find that disease and death are still carrying on their work of destruction; and that those dispensations which with the most touching eloquence, say to the lover of the world, "turn ye, turn ye, at my reproof," and to the child of God, "this is not thy rest," have filled the halls of some with sadness, and hung those of others with the tapestry of wo. If we needed any thing to reconcile us to the sacrifices we have made from a sense of duty, we could find it abundantly in some of the intelligence brought us by this arrival—in most striking and melancholy lessons on the folly and danger of any course of conduct, that centres in the pleasures, the riches, the honours, or any of the perishable gifts of the world. We are still blessed with health, strength, spirits, and the happiness that springs from "a quiet conscience and approving

heaven," while some who thought and spoke of us, as little better than idiots, for removing far from all possibility of an advancement in life, and throwing ourselves away in so wild and visionary an enterprise as that in which we are engaged, have already been suddenly arrested in their aspiring career, and while "seeking" great things for themselves, have been cut down like a summer flower, and now lie withering in the grave. Their visions of worldly honour and of earthly joy, are fled for ever; and an eternity, which recognises nothing as praiseworthy or honourable in itself, that the world calls good or great, is their all! Such instances, though melancholy—though shocking in the extreme to the mind that is accustomed to follow the naked spirit to the bar of God—still, are salutary in their admonitions. They teach us the end of "*the pride of life*," and show what vanities, wealth, and honour are, when compared with the salvation of our own souls or the spiritual benefit of our fellow immortals: and in view of them, we cannot but thank our God that grace was ever given to us, to withdraw the supreme affections of our hearts from the things that are "*seen* and *temporal*," and to elevate and fix them on those which are "*unseen and eternal*."

Thursday, 22d. Capt. Wilds took tea with us this evening, and kindly offered a passage in the Washington to Mrs. Stewart and myself to Oahu. Mr. Bingham is obliged to spend a few weeks at Tanai, and I have been requested to assist Mr. Ellis in the duties of the station at Honoruru during his absence. As my services seem more necessary at that place than at Lahaina for the present, I have determined to go, and shall with much pleasure embrace the opportunity of making the passage in company with Capt. Wilds.

Monday 26th. Mission-House at Honoruru, Island of Oahu.

Harriet, Charlie, Betsey, and myself, embarked with Capt. Wilds on Saturday afternoon, on board the Washington, and after a very pleasant passage, landed at this place yesterday morning, just after breakfast. After taking a glass of wine at the consul's, we came up to the mission-house, and were happy to find our friends, generally, well, and Mrs. Ellis much better than she has been for months.

Tuesday, 27th. I have just returned from the most interesting excursion I have yet made on the islands. The day being unusually fine, Mr. Bingham proposed, after breakfast this morning, that I should accompany him to the *pari*, or precipice of *Kolau*, about seven miles in the interior. Nothing short of the testimony of my own eyes, could have made me believe, that there was so much of the "*sublime and beautiful*" in the vicinity of Honoruru. It seemed like enchantment, to find myself transported, in the short space of an hour, from the dusty plain, stagnant pools, dreary beach, and various desolations of the sea-side, to the freshness and verdure, luxuriance and bloom of a woodland region, where the eyes rested only on objects of grandeur and beauty, and the ear caught no sounds amid the solitude of the forest, but the chirping of birds, the murmurs of the mountain stream, or the dashing of the distant cascade.

The path we took led up the valley, immediately in the rear of the village. As the valley gradually contracted from a width of three to that of one mile, the scenery became more and more picturesque and delightful, till at a distance of five miles from Honoruru, it far surpasses any thing I have ever witnessed. The mountains are so lofty and so graceful in their outlines—so rich and beautiful in their

foliage—so diversified by dark grottoes—projecting cliffs and spouting waterfalls—while all below presents an exuberance of vegetation almost incredible—that I cannot but think it among the finest of the exhibitions of nature, in a state of undisturbed simplicity and wildness. Such was the character of the scenery for the two last miles of our walk, while our path led successively through glade, copse, and dell, and was frequently, for long distances together, entirely imbowered by the interlacing branches of the spreading *hāu-tree.* After ascending from one of these dank passages, Mr. Bingham suddenly cautioned me against the violence of the wind we should soon meet; at the same time, the rushing of heavy blasts was heard, intimating like the roarings of a cataract, or the mutterings of a volcano, an approach to one of the most sublime phenomena of nature; and on abruptly turning the angle of a projecting rock, with an admiration approaching to terror, I found myself balancing in strongly conflicting currents of air, on the brink of a precipice little less than a thousand feet in perpendicular descent, —without the parapet of a single stone to guard against the fatal consequences of a false step. Immediately before me, at the foot of this tremendous offset, in most perfect bird's eye view, lay a widely extended, cultivated and thickly inhabited country, against whose distant shores the peaceful billows of the Pacifick were rolling, in ever varying and snowy brightness— while farther still, the blue waters of the ocean rose in gradual ascent, till, apparently midway between heaven and earth, they met the sky, in a haziness that rendered either distinguishable from the other, only by the regularity of a scarcely discernible horizon. To the right and to the left, within a stone's throw of the rock on which I stood, two richly covered pyramidal peaks rose many thousand feet above my head, while beyond them, on either side, summit after summit of mountains, whose broad bases were planted in the valley below, appeared in long perspective, till, with a semicircular sweep, both chains terminated in the sea by bold and romantick headlands--rendered more picturesque by a partial continuation of detached cliffs and islets. In full view behind, was the beautiful valley through which we had ascended, gradually sinking from the very spot on which we stood, to the now miniature town and port of Honoruru, beyond which again rose "the illimitable sea."

The sublimity of the whole was not a little increased by the almost overwhelming sounds of the trade-wind, as it swept along the mountains, which resisted its progress to this narrow pass—through which it rushed with irresistible velocity and power, bearing in its broad current and whirling eddies, leaves, sand, and even pebbles, which might claim the name of stones. Such was the effect of this, that though every thing far and near gleamed in the brightness of a cloudless sky and noon-day sun, I could scarce resist the impression that we were standing amid the ragings of a tempest—an illusion not diminished by the harsh screams of the sea gull and cry of the tropic bird, as they passed us on rapid wing to the lofty peaks above, or hastened to sail again in the calmer regions beneath our feet.

None but an atheist could have kept his thoughts from rising to that Being of majesty and power, who "founded the earth and hung it upon nothing"—"who formed the mountains and created the winds"—"who shut up the sea, and said, hitherto shalt thou come, but no farther; and here shall thy proud waves be staid." And in the lively contemplation of the marvellous wisdom and omnipo-

tence that overlooks and upholds the mighty wonders of the universe, we not could but feel the force of the humbling interrogative, "O Lord, what is man that *Thou* art mindful of him, or the son of man that *Thou* visitest him?"

After gazing on the various objects of grandeur and beauty by which we were surrounded, till our eyes were fatigued, we made a short descent by a narrow footpath, by which, clinging from rock to rock, and from cliff to cliff, you may reach the plain below. Having gratified our curiosity in this manner, by what I considered a dangerous experiment, we returned to the summit; and in the cleft of a rock where we were shielded from the wind, partook of the refreshments we had brought with us.

Before commencing our return to the village, I tried my pencil on the scene, but the merest outline is all I can ever make of the sketch; to give any thing like the distance and the depth necessary to produce the required effect, would demand more than a master's skill.

We reached home at 5 o'clock, and were happy to hear of the arrival of the ship Dauphin, of Nantucket, during our absence. She has brought large supplies for us, and two promising natives from the school at Cornwall. She did not, however, bring a single letter.

(*To be continued.*)

Review.

DISCUSSION OF UNIVERSALISM.

(*Continued from p.* 518.)

The Defence of the orthodox faith is divided into two parts. In neither, as the title of the book intimates, does the author confine himself either to the arguments urged by his antagonist, or to those urged by himself, during the publick debate. In writing, he designed to go over the whole ground of controversy with the Universalists, and refute every argument pleaded by these hereticks, that he deemed worthy of notice; and of this he has fully apprized the reader in the course of his work.

Having prepared the way by noticing certain false rules of explaining the sacred scriptures, adopted by Universalists, and exposed the artful practice of his antagonist, Mr. M'C. proceeds to the refutation of their arguments.—They are *ten* in number. To notice all these arguments in this review, would extend it far beyond all reasonable bounds.—We select but two paragraphs. After quoting many texts to show that the term *all* must, in a great variety of places, be limited in its signification, Mr. M'C. says—

"Suppose for a moment that the word *all* or *every* must be interpreted in an universal sense. Then the above texts would prove that the apostles pleased *all* men, and yet were hated of *all;* that they believed *all* things, and thought *all* things lawful, and yet preached to *all* men universally, that gospel which rejects *every* thing inconsistent with truth and righteousness. They prove that our Saviour, while on earth, was sought by *all* men universally, from *all* cities universally, and that, with his bodily eyes, he looked around upon *all* the human race of *every* age of the world, cured *all* their diseases universally, and diffused among them *all* universally 'the savour of his knowledge,' so that *all* universally, whether in heaven, earth or hell, dead, living, or yet unborn, did, at that time, give glory to Christ and to God. Notwithstanding this, the above passages prove, according to this Universalist mode of interpretation, that *all* men universally walk in their own ways; that they receive the mark of the Beast; that they are deceived and made drunk by him, and brought under his power; that *all* men universally shall hide 'themselves in the dens and in the rocks of the mountains;' that *all* universally shall mourn and wail and finally be

eaten up by '*all* the fowls that fly in the midst of heaven:' and after Paul's man who 'believeth that *he* may eat *all things*,'* universally, has eaten *all* these fowls universally, then nothing will remain but to annihilate *him*—and Peter's 'end of *all things*' universally will have come to pass." P. 130.

In explanation of the terms *world* and *whole world*, the author says—

"Returning to the point of criticism now in hand, it may be observed that the word *world*, and the phrase, *the whole world*, found in some of the texts to be examined, are generally used in a limited sense. 1. The Roman Empire in the Augustan age. 'There went out a decree from Cæsar Augustus, that *all the whole world* should be taxed,'† 2. A multitude in a certain age or country. 'The Pharisees therefore said among themselves, perceive ye how ye prevail nothing? Behold! *the world* is gone after him.'‡ 3. The churches generally in the first century. 'I thank my God, through Jesus Christ, for you all that your faith is spoken of throughout *the whole world*.'‡ 4. Believers in general. 'For the bread of God is he which cometh down from heaven, and giveth life unto *the world*:' that is to believers, as the whole chapter proves; in which he says, 'I am the bread of life: he that *cometh* to me shall never hunger; and he that *believeth* on me shall never thirst.' 'I am the living bread which came down from heaven.' 'If any man *eat* of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of *the world*.'‖ 5. Those who are not given to Christ. 'I pray not for the *world*, but for them which thou hast given me,'¶ 6. For those whom the Father has given him, and for whose redemption he was slain, but particularly of the Gentiles, as distinct from the Jews. 'Now if the fall of them [the Jews] be the riches of the *world*, and the diminishing of them, the riches of the *Gentiles*, how much more their fulness!'** 'And he is the propitiation for our sins: and not for ours only, but for the sins of *the whole world*.'†† Does he mean that he is the propitiation not only for the sins of believers, but for the sins of unbelievers?—not only for the penitent and obedient, but for the incorrigibly impenitent and disobedient? Would not this make men indifferent to faith and holiness, and would it not teach that Christ became a propitiatory sacrifice for those whose cause he would not advocate in heaven as their interceding High Priest. That he wrote to excite an abhorrence of sin, and to teach that Christ's intercession and propitiation were coextensive, is evident from the preceding verse. 'My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' For whom is he an advocate? 'I pray not for *the world*, but for them whom thou hast given me.' For their sins then, he is a propitiation. These are called *the whole world*, as Paul in the first sense given above called Gentile believers the *world*, in contradistinction from the Jews, who thought that they were for ever to monopolize the benefits of revealed religion. The Apostles themselves relinquished this prejudice with great reluctance, even after the ascension of our Lord and the descent of the Holy Ghost. When Peter's pertinacity was overcome by the grace of God, accompanied with extraordinary visions, and communications, and effusions of the Spirit, 'then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons:' that is, he has not now that exclusive love for the Jews, a mistaken apprehension which made me unwilling to visit this Gentile family; but I find that he is a respecter of all men alike. How? Has he an equal respect for believers and unbelievers? Let Peter speak for himself. 'Of a truth I perceive that God is no respecter of persons: but in every nation he that *feareth* him, and *worketh* righteousness is accepted of him.'* The Apostle John contended with the same prejudices and difficulties, and he comes to the same conclusion. 'He is the propitiation for our sins; [that is, for the sins of us believing Jews,] and not for ours only, but for the sins of the *whole world*:' that is for all in every nation, who fear God and work righteousness. That he was slain for the redemption of such and such only, the same Apostle has declared in Rev. v. 9. 'For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation.' When therefore, we are told that Christ is the propitiation for the sins of the whole world, we are to understand, (himself being judge,) that he redeems believers out of every nation: as when he tells us, that in the day of judgment, '*all kindreds of the earth* shall wail because of him,'† he means that unbelievers, out of all kindreds shall be condemned and punished. Thus it appears that these

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* Rom. xiv. 2.
† Luke ii. 1.
‡ John xii. 19.
§ Rom. i. 8.
‖ John vi. 33. 35. 51.
¶ John xvii. 9.
** Rom. ii. 12.
†† 1 John ii. 2.

* Acts x. 34, 35.
† Rev. i. 7.

general expressions are often used in a limited signification, and that their limits are defined by the writers who use them." Pp. 145—147.

"Does this '*church of God* which he hath purchased with his own blood,'* include *the synagogue of Satan?* The inspired illustration of the context, makes it as palpable that it does not, as language can make it. 'Husbands love your wives, even as Christ also loved the *church* and *gave himself* for it.'† Here, then, we have the extent of the atonement plainly defined. Our Saviour proves from the very creation of one pair in the beginning, that the connubial attachment should be exclusive. He has therefore pronounced judgment upon every roving emotion of the heart. The more we confine this affection, to its proper object, the more we resemble the Lamb of God in his love to the heavenly *bride.*‡ Would this be the case if he had had an indiscriminate attachment to his own church and the synagogue of Satan? —if he had *given himself*, that is, if he had made an atonement, for the man of sin and his own body indifferently? As, then, his atonement is, in infinite and adorable sovereignty, made for *men* to the exclusion of *devils*, so is it made for his own church invisible, to the exclusion of the devil's church among men. It is made for his sheep to the exclusion of the goats; for his people, friends and brethren, to the exclusion of those who remain enemies, and aliens from the commonwealth of Israel, and strangers to the covenants of promise; for his seed, children, bride, and body, to the exclusion of the seed of the serpent, the generations of Amalek, and those who persevere in loving the creature more than the Creator." Pp. 149, 150.

In the second part of his DEFENCE, Mr. M'Calla urges *five* arguments in support of the orthodox faith.

"My proofs," he states, "shall be given under five heads. 1. This doctrine shall be fairly *inferred* from the scriptural account of the attributes of God, and the character and condition of mankind. 2. Several scripture texts shall be produced, which, in various forms of expression, *imply* this doctrine. 3. It shall be shown that the scriptures point out such a *contrast* between the righteous and the wicked, as to their character, standing, and future destiny, as can be satisfactorily explained, only by admitting the eternal punishment of the wicked. 4. Its eternity shall be proved by *negative* expressions of scripture, in which its termination is plainly *denied.* 5. It shall be proved by passages of scripture, in which the doctrine is *affirmed.* Thus you have my division, under the denominations of *inference, implication, contrast, negation* and *affirmation.* These terms, used for convenience, were the best that I could procure. The two first appear synonymous: though it will be found that the first is a deduction from general doctrines, and the second from particular figures of expression." Pp. 164—165.

In making out his first argument, he considers the attributes of God—the plan of salvation—the evil of sin—the helplessness of sinners, and the dominion of fallen spirits, to which, by the curse, they are subject.

In opposition to the false views of the divine attributes, adopted by Universalists, he remarks—

"The Bible says that God 'doth not afflict willingly, nor grieve the children of men:'* yet, according to the above theory, all the sufferings of the creation in time and eternity are inflicted, not because the honour of God requires the execution of justice, but because he afflicts willingly and gratuitously. The distinguishing love of Christ, in taking upon him our nature, instead of the nature of fallen angels, is highly celebrated in the scriptures: yet, according to this theory, his sufferings were unnecessary, as there was nothing in divine truth and justice, to hinder the salvation of men and devils without a Mediator." P. 179.

Shortly after he gives this quotation from Bishop Newton, who, he states, was a Universalist—

"If God will not execute as well as threaten, why doth he threaten at all? Is it not more suitable to the character of a God of truth, and becoming the simplicity and sincerity of a divine revelation, to declare the truth, and nothing but the truth, and leave it to work upon men as it can, rather than denounce, in the most solemn manner, what was never intended, and what shall never come to pass; and so endeavour to alarm them with false fears, and to work upon them with false persuasions, which have nothing to answer them?"† P. 180.

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* Acts xx. 28. † Eph. v. 25.
‡ Rev. xxi. 9.

* Lam. iii. 33. † Andrews, p. 27.

The author's reasoning in relation to the curse denounced against Adam, is ingenious. But the whole difficulty attending the vindication of the Divine veracity, is produced by taking for granted, that Jehovah threatened that Adam should undergo natural death on the very day of his sinning. This we deny, and in support of our denial we assert, that as Adam was constituted the head of a numerous progeny, he had no reason to understand the commination as denouncing immediate death in this sense; nor did the Supreme Lawgiver intend to be thus understood. Death is a term of loose signification in holy scripture. It includes all manner of evil. Of course, the Lawgiver designed to comprehend under this term, all the evils that sin deserved, and all the evils that actually befel Adam, and that came upon his posterity. Accordingly, we find the curse was literally executed on the original offender; for the very day of his transgression, he lost his integrity, and became *spiritually* dead; he felt the workings of sinful shame, and of a lamentable alienation of heart from God; the seeds of death were sown in his constitution, and he became a *mortal* man; sentence of death was pronounced on him by his offended Sovereign, and he *legally died.*

The assumption of Mr. M'Calla, that the Ninevites were true penitents, we hardly think a warrantable one. To deprive the enemy of the use which he wishes to make of the historical account of their escape from threatened destruction, it is not necessary to resort to this supposition. To what extent a real humiliation for sin was produced among individuals of that guilty city, it is impossible to determine; but that the whole population, or the people generally, became true penitents, and embraced the atonement of Christ, we deem incredible. That there was among the people generally, a belief of the threatening of God, a dread of his righteous displeasure, a visible humiliation for sin, and an external reformation, may be fairly inferred from the scripture account of this interesting event. This we apprehend was the reason why the *conditional* threatening denounced against them by the prophet, was not executed; just as the execution of the denunciation against that wicked king of Israel, Ahab, was, on account of his outward humiliation before God, suspended till after his death. Visible honour was given to the government of Jehovah by these external acts of humiliation, done by this impious king, and by the corrupt Ninevites, that made it consistent with the principles on which God is pleased to conduct his moral government over this world, to forbear to execute his threatenings of temporal punishment.

In the following forcible manner our author illustrates the harmony of divine justice, and divine mercy—

"If it would derogate from the mercy of God to inflict the threatened punishment upon Adam, what shall we say of the fact that through his sin, the whole world is brought into a state of sin and misery? 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.' What shall we say of the fact that, on account of this general and involuntary subjection to vanity, through Adam, 'the whole creation groaneth and travaileth in pain together until now?'* This takes place under the sovereign superintendance and the omniscient inspection of that God who is infinitely merciful, as well as infinitely just. He is a voluntary witness of the cries of nascent infancy, the agonies of mature vigour, and the groans of expiring age. In the appropriate exercise of infinite tenderness of heart, he beholds his rebellious creatures in every country, and in every period of their protracted history, writhing under the pressure of sickness and sin, penury and persecution. He commissions his angels to destroy them; and his own providence sends the sword and pestilence, hurricane and earthquake, fire, flood and famine, to sweep millions from a life of suffering here, to fiercer and more enduring pains in another world: yet these terrible things in righteousness are consistent with infinite mercy.

"Even in the same human bosom we

* Rom. viii. 20. 22.

sometimes find such a mixture of mercy and justice,—of lovely softness, and awful sternness, as excites the admiration of mankind. Of this we have a memorable example in the conduct of one whose name is dear to every American, and who was no less conspicuous for his love of peace, than for his skill in war. You all recollect that, under Providence, a single word from Washington could once have saved the life of Major Andre. Without detracting from the female character, it may be said with truth, that not a bosom among my fair audience, glows with more tender and unfeigned pity for suffering humanity, than did the breast of Washington. Yet justice steeled his heart against the united importunities of two contending nations. The law condemns the prisoner to death. The vital interests of our country demand the execution of the righteous sentence. But can no mitigation be allowed? Remember that it was not personal or political animosity, but professional enthusiasm that brought him to our shores. He traversed the ocean to heal a wounded heart, and seek for glory in a foreign land. Whether he shall die the most disgraceful death, or die at all, is now to be decided. The General's feelings, needing no excitement, have already been excited by numerous written petitions. At last the youthful, blooming, smiling, accomplished soldier stands before him. His person and his manners kindle the admiring eyes of myriads of spectators. Touched with the history of his life and his impending death, they turn their supplicating looks toward the arbiter of his fate. Compassion revelled in his bosom, glistened in his eye, and bedewed his manly cheek. But justice was enthroned in his inmost soul: and although the waves of popular desire added force to the flood of his own paternal feelings, they dashed against a rock which hid its summit in the clouds, and its base in the centre of the earth. He pitied but he pardoned not." Pp. 186, 187.

In his *second argument*, denominated *implication*, the author reasons from a number of scripture passages, and particularly investigates the declaration of our Saviour concerning Judas. His opponent represents Judas as a true penitent, and contends we have "the same reason for believing in his final and eternal salvation, as we have to believe in the salvation of Peter or of Paul." Nay, he stakes his whole doctrine on the case of Judas; and affirms we have "better evidence of the repentance of Judas, than we have of the repentance of Peter." In reply to his argument, our author, among other observations, says—

"It is true that a state of non-existence has no positive good attending it; but is it not grammatical, intelligible and scriptural, to say that annihilation would be comparatively a blessing to that man, to whom existence is a curse? Yet this sort of language my opponent endeavours to show is inconsistent with sound philosophy, and the usages of Greek writers. He would have us believe that the fact of Moses, being *born*, means the same thing as a supposition that Judas is *not born*, because the word *born* is used in both cases. He admits that the one is an affirmative and the other a negative: and yet by quoting a great deal of Greek, and using many grammatical terms, he calculates on making you believe that a fact and a supposition, an affirmative and a negative, mean the same thing. 'Now what is the difference between these two passages?' he gravely asks. I know not how to do justice to his learning and his powers of reasoning, better than by putting his argument into a syllogistic, and almost a poetical form.

"Major proposition. εγεννηθη Μωυσης = ει ουκ εγεννηθη ὁ ανθρωπος εκεινος.

"Minor proposition. Indicative, Subjunctive, Original, Particles, Idiom.

"Conclusion. Therefore, to be born, and not to be born, both presuppose existence, and mean the same thing, according to the philosophy of the Universalists.

"If the mere use of the same verb in relation to Moses and Judas, will authorize such a wild conclusion, then it is as true, that *Jonah swallowed the Whale*, as that *the Whale swallowed Jonah*, because not only the same *verb*, but the same *words* throughout, occur in both these propositions.

"When the scriptures declare that 'by transgression Judas fell, that he might go to his own place,'* my opponent says that his own place is one of those twelve thrones on which the Apostles shall judge the twelve tribes of Israel. He considers his right to this glory secured to him by the unconditional promise of Christ; and that veracity requires that he be enthroned." Pp. 200, 201.

"To his own place! Is heaven that place, as my opponent says? 'How art thou fallen from heaven, O Lucifer, son

* Acts i. 25.

of the morning!' Judas is not called a son of the morning, but he is called 'a son of perdition;' and of course, perdition with Lucifer, is his own place. 'The *transgressors* shall be destroyed together.'* 'Judas by *transgression* fell.' 'The wicked shall be cut off from the earth, and the *transgressors* shall be rooted out of it.'† I ask not whether he was rooted out of the earth by involuntary suffocation, voluntary strangulation, or precipitation from the top of a rock. Certain it is, as my opponent acknowledges, that 'falling headlong, he burst asunder, and all his bowels gushed out:' and it is no less certain that this was predicted as an introduction to a place of cursing and not of blessing. 'As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing, like as with his garments, so let it come *into his bowels like water*, and like oil into his bones.'‡ What is the proper place of a fallen star but with those 'wandering stars to whom is reserved the blackness of darkness for ever?'§ If Tophet be the proper place of a *thief* and *traitor;*—if perdition be the proper place of a 'son of perdition;'—and if hell be the proper place of 'a devil;'—then it is plain where this most conspicuous of hypocrites went, when he went 'to his own place.'" Pp. 202, 203.

Under his *third argument*, denominated *contrast*, the author cites a large number of texts, showing "a contrast between the righteous and the wicked, as to their *character, standing, and future destiny;* and concludes it with the following remarks—

"One would suppose that Mr. Balfour himself could scarcely demand a greater multiplicity of authorities than I have cited. That they are to the point, will appear by remarking the contrast which they note, 1. In the characters of men. They are spoken of as faithful and unprofitable; humble and proud; wise and foolish; good and bad; holy and unjust; righteous and wicked; believers and unbelievers. 2. There is a contrast in their standing in the sight of their Maker and Judge; as they are written or not written in the book of life; bastards or sons; adversaries or people; built on the sand or the rock; condemned or justified; cursed or blessed. 3. There is a contrast in their future destiny; as they perish or as they are saved; rewarded or destroyed; gathered as heirs of salvation, or cast down, cast away, and driven away, as heirs of perdition; stored in heaven or burned in hell; continuing holy still and unjust still; sentenced to eternal life and eternal punishment; to torment and comfort; between which there is an impassable gulf.

"Now if my opponent can prove that good is evil, and evil good; that bitter is sweet and sweet bitter; that darkness is light and light darkness; and if he can prove in opposition to the above passages, that the righteous shall fall for ever, then may he prove that the finally impenitent shall be saved." Pp. 213, 214.

Mr. M'Calla's *fourth argument* is denominated *negation*. Under this head, he reasons from those negative expressions of scripture which speak of the punishment of sinners as having no end. Having shown that the eternity of God, the eternity of Christ's kingdom, and the eternity of the saints' happiness, are conveyed by the same mode of expression, he cites his passages; and then, in the conclusion of his argument, exhibits the force of these scriptural testimonies, by giving a condensed view of them.

(*To be continued.*)

* Ps. xxxvii. 38.
† Prov. ii. 22.
‡ Ps. cix. 17, 18.
§ Jude 13.

Literary and Philosophical Intelligence, etc.

Description of the Hail Rod (Paragrele) *as recommended by the Linnæan Society of Paris.*—Select a pole of any wood whatever, and about seven metres (say twenty-five feet) in length, of a thickness sufficient to ensure its supporting itself, and strip it entirely of the bark by which it would be likely to damage soon. There must then be applied along this pole, a rope of ripe rye or wheat straw, composed in the following manner.—The straw, well soaked in spring water, is to be plaited four stranded; each of the strands to be composed of three smaller plaits, making in all a stout rope or cable of thirty-four millimetres (from two inches

to two and a half) in diameter. The tighter this rope the better. It must be tied at top and bottom to the pole with red copper or brass wire, and bound to it with strips of the same wire at every fifty centimetres (twenty inches). Through the middle of this rope from end to end, and drawn perfectly straight, there must run a thin twine of raw flax, (by no means of tow; hemp is too imperfect a conductor) of ten or twelve twist; this twine must be fastened at the top of the pole, to a rod fixed there of *yellow brass* latten. This rod is to be one-fifth of an inch in diameter, and twelve inches long. This pole may be solidly fixed on houses, trees, or oaken posts, six or seven feet long, and buried in the ground for half their length. Such hail-rods are estimated to cost not more than fifty cents a-piece, and to last from twelve to fifteen years. They must be raised, however, after harvest, put under cover with other rural inplements, and only replaced at the vernal equinox. By these rods the lightning is diverted from houses and barns, and the fields preserved from hail-storms. Their effects appear to extend on a radius of fifty feet for each rod, and they should be placed within one hundred or one hundred and thirty feet of each other.

A society has been formed in London, for the purpose of relieving prisoners confined in jail for *small* debts, and upwards of *eleven hundred* have been this year liberated by this society.

According to the estimate of the French engineers, who were in Egypt with Bonaparte, the whole expense of a deep canal, which would connect the Arabic Gulf with the Nile and the Mediterranean, make Africa an island, and shorten the voyage from Marseilles to Bombay one half, would not exceed £700,000, a sum considerably less than has been expended on some single works of the same kind in Great Britain.

The Pittsburgh Gazette states that in 1810, there were but two paper mills in western Pennsylvania. Now there are *nine*, four of which are owned by citizens of Pittsburgh, besides two in the adjacent county of Jefferson, one also of which is owned by a citizen of Pittsburgh.

In three of these manufactories, the machinery is propelled by steam power, and the others by water power. They have together thirty vats. In the steam mills, forty reams per week are made at each vat on an average the year round, making the produce of each vat upwards of six thousand dollars in the year. The average value on the paper produced at each vat in the water mills, is estimated at 5000 dollars per year, and the rags consumed in each vat at 40,000 lbs. Taking all the mills at this average rate, and estimating rags at 5 cents a lb., the paper manufactured in the mills enumerated, would be worth $150,000, and the amount laid out in the country for rags would not be less than 58,000 dollars.

The manufacture of glass was commenced at Pittsburgh in 1798, but the success of the business was, for some years, very doubtful. Now, white and flint glass of the very best quality are manufactured there, and the annual produce of nine glass-works in western Pennsylvania is equal to $165,000. Two of these works are at Pittsburgh, one is at Birmingham opposite Pittsburgh, one at New Albany, four miles below Brownsville, one at Brownsville, one at Perryopolis on the Youghiogheny, one at Williamsport, and one at New Geneva.

Apple Tree.—Some years since, a tree, supposed to be a Siberian crab, was planted in England, which soon afterwards produced the fruit which was expected. In a few years, however, a sprinkling of large apples was discovered on a solitary branch, the remaining part of the tree bearing crabs as before. This circumstance excited but little attention at the time, as it was concluded that the branch in question had sprung from a separate apple scion, which had been engrafted in the stock, and was just beginning to bear fruit. But the mystery of the case is this: on each succeeding year since that period, the crabs have gradually disappeared, and apples have taken their place; and for several seasons past, every branch of the tree, which is now of considerable size, has produced very large apples in great abundance, and of superior quality, although no part of the tree has been pruned away since it was planted.

Dr. David M. Reese mentions in an essay of late date, that the exercise of *sawing wood* has, "under the enlightened direction of the Professor of Anatomy in the University of Maryland, produced astonishing effects in restoring the health of persons emaciated by pulmonary diseases."

Paint made with Potatoes.—Take a pound of potatoes, skinned and well baked. Bruise them in three or four pounds of boiling water, and then pass them through a hair sieve. To this add two pounds of good chalk in fine powder, previously mixed up with four pounds of water, and stir the whole together. This mixture will form a sort of glue, capable of receiving any kind of colour, even that of powdered charcoal, brick, or soot, which may be used for painting gates,

palings, and other articles exposed to the air.

Progress of the Arts.—We have in our possession specimens of domestick manufactured colours, prepared at an establishment in Roxbury, Mass. for staining and painting paper hangings, and printing calicoes, which have been pronounced by competent judges to be quite equal, if not superior, to any that are imported from the workshops of Europe. They comprise almost every colour and hue of the rainbow, and for their brilliancy and radiance surpass any thing we have heretofore seen.

These colours are manufactured from the hoofs, horns and bones of cattle, and thus a market is opened for the disposal of an article heretofore comparatively useless, whilst at the same time it consumes a part of those animals hitherto but little used.—*Providence Paper.*

A number of literary gentlemen in Boston are about to form a society to be styled the *American Biographical Society*, for the purpose of collecting the materials, and extending the knowledge of American Biography.

Moonshine.—If an animal, fresh killed, be exposed to the full effulgence of the moon, it will, in a few hours, become a mass of corruption; whilst another animal, not exposed to such influence, and only a few feet distance, will not be in the slightest manner affected. Fruits, also, when exposed to the moonshine, have been known to ripen much more readily than those which have not; and plants, shut out from the sun's rays, and from light, and consequently bleached, have been observed to assume their natural appearance if exposed to the rays of a full moon. In South America, trees cut at the full moon split almost immediately, as if torn asunder by some great external force. All these are remarkable and well-established facts, but have never, as yet, been accounted for.—*Mechanick's Magazine.*

We learn that the Sheet Iron Steamboat built at York, and intended to ply between Columbia and Northumberland on the Susquehanna river, has been launched. She draws only eight inches water. The expectations of the proprietors have been realized.

Phosphorescence.—Lichtenberg tells us, that an officer on guard at Strasburg, on the 7th January, in passing the barracks, was alarmed on observing a light in one of the barrack-rooms. As this was strictly prohibited, fire was suspected, and he hurried forward to the apartment. On entering it, he found the soldiers sitting up in bed admiring a beautiful light, which proceeded from potatoes in an incipient state of putrefaction. The light was so vivid that the soldiers could see to read by it; it gradually became less and less vivid, and entirely disappeared by the night of the 10th of the month.

American Tea.—Specimens of tea, raised and manufactured in Franklin county, Pa. have been exhibited at Chambersburg. The tea was raised from seed found in a box of imported tea.

Large mass of Amber found in the Island of New Providence.—About the middle of last year a sailor being fatigued, sat down near the sea, on a block, which he supposed to be a stone. After having slept some time, in attempting to rise, he found himself glued to his seat. When he reached the vessel, one of his comrades remarked that he appeared to be scented with a very strong odour; and when he learned how it had happened, he invited him to return, and endeavour to bring away the stone. The former had at first no inclination to comply in consequence of its being too heavy; *so much the better*, replies the other, you will make your fortune the sooner, for I believe it to be a large piece of amber, which will sell for a large sum. He immediately mounted a horse, crossed the island, and brought away the stone. He showed it at first to a Jew, who offered him only the tenth part of its value. The circumstance soon spread, and the captain of a merchant vessel, then in port, purchased it of the sailor; and after passing through several hands, it was finally sold in England for £2300 sterling, at the rate of 86 shillings per ounce.

Religious Intelligence.

Within a few days past the Editor has received the following letter, from one of the missionaries of the American Board of Foreign Missions. *Beyroot*, the place from which the letter is dated, is a town on the coast of Syria, near to Mount Lebanon, in Palestine. For the publication of this letter the Editor hopes that no apology is necessary,

It contains information which must be interesting and gratifying to all the friends of Missions. The answers of the Armenian archbishop to the questions contained in the letter which had been sent him, can be understood without repeating the questions themselves; although the full import of the answers would be better perceived if the questions were before the reader. Little was it thought, when "The Questions and Counsel" referred to, were penned by their author for the use of his pupils in the college of New Jersey, among whom, at the time, there was a remarkable revival of religion, that they would ever reach beyond the walls of the college—much less that they were to form a tract, and to be translated into the Turkish language. But how often do we perform our best services when our views of usefulness are the most humble!

Beyroot, Jan. 22, 1825.

Rev. and Dear Sir—I have recently translated your excellent "Questions and Counsel" into Turkish. A copy of the "Questions" I sent, in the form of a letter, to an Armenian archbishop, who lives at Sidon, a day's journey from this place. It is, I think, about three years, since he became so dissatisfied with many of the superstitions of his church, as to induce him to lay aside his sacerdotal robes, and accept of a commission from the English consul to act as his agent. My teacher in Turkish is also an Armenian archbishop, who left the convent at Jerusalem nearly one year ago, and now resides in my family. They are both about fifty years of age, and for this country, are men of learning and respectability. They have both married wives, and have thus set an example, which will doubtless be followed by many of the clergy, in opposition to all the usages and canons of their church.

In my letter, I numbered the "Questions," according to the sections or paragraphs, into which they are divided—This will account for the fact, that the numbers appear in his answer. I have made as faithful a translation as I was capable of, and now send you that part which relates to the "Questions"—It is as follows—

"1. It is indispensably necessary for all, who are Christians, to know, to see, and to feel, that by our natures we are sinners and poor. Without knowing this, we are not in a state of salvation. Various corruptions are in our hearts, and it is true, that we cannot save ourselves, but must be dependant upon the mercy of the Messiah, even as he said, 'No man cometh unto the Father but by me.' We are also dependant upon God the Father, as God the Son hath said, 'No man can come to me except the Father, which hath sent me, draw him.' And we are equally dependant upon the Holy Spirit, even as it is written, 'No man can say, that Jesus is the Lord, but by the Holy Ghost.'

"2. Of the foundation of our hopes—We must first of all believe on Christ, the only begotten Son of God. We must also love him, and keep all his commandments, agreeably to his holy gospel. We must weep for our past sins, and pray to be kept from committing them in future. We must do works of charity—attend to the ordinances of baptism, and the blessing and receiving of the bread and wine in the holy sacrament—and like the woman of Syrophenicia, pray, 'Lord, help me.'

"3. It is indispensable to abhor all iniquity, and to watch against it as against an enemy; as it is written, 'Watch and pray.' And again, 'Our adversary, the devil, like a roaring lion, walketh about seeking whom he may devour, whom resist.'

"4. To be a disciple of Christ is this, viz.—To cast behind us, worldly vanities; and, taking up the cross in our hearts, and leaving the dead to bury the dead, to follow him, as he himself requires us in the gospel.

"5. About the holiness of God—He is pure and holy, and it is written in his holy book, 'Be ye holy, for I am holy.' It is necessary to be pure as he is pure.

"6. Likewise it is true and indispensable, that we must do our duty to the world. It is enjoined, 'Whatsoever ye would, that men should do to you, do ye even so to them.' And it is declared, 'With what measure ye mete, it shall be measured to you again.'

"7. And this also is said, and we must do it, viz.—'When we pray to God, we must go into a private apartment, and shut the door, that the world may not know; and He, who is in heaven, will reward us.'

"8. To read the book of God is laudable and necessary. His words are a fountain; and, as the Psalmist has said, they surpass honey in sweetness.

"9. It is indispensable to increase the glory of God; and to this end, we must devote to him whatever he has given to

us, whether power, property, time, money, trade, or learning.

"10. To love all men, and to desire the salvation of all, is a divine work and deed. Jesus Christ graciously came into the world, and is the light of it, and the Saviour of it. His disciples, like him, must love the brethren, and be ready to die for them.

"11. With all our hearts, we must forgive our enemies, and do them good, and leave it to God to take vengeance on them. But, if they are very bad, and have done us a great deal of evil, we must do like the Most High, who sent messengers, and prophets, and finally his own Son, to the wicked inhabitants of Jerusalem, but as they continued rebellious, and filled up the cup of their iniquities, he destroyed them with a terrible destruction.

"12. We must live soberly and piously in the world, and fear every bad action, especially turning from the faith of Christ, which is most dreadful. And it is therefore important to ask of God, that by his mercy we may be kept and saved from so great a sin.

"13. It is necessary for us to desire to grow in the grace of the Messiah; and to pray, that we may sit at Jesus Christ's feet—that the Holy Spirit may come to be our guide—that we may be temples of the Holy Ghost—and that we may glorify God—to whom be power, and dominion, and glory for ever and ever. Amen.

"All those questions are agreeable to the gospel of Christ; and, in token of my approbation of them all, I, a poor minister, subscribe. "JACOB ABGARIUS."

The above communication will, I doubt not, my dear sir, give you an interest in the writer of it, and excite a fervent desire, that the "day-spring from on high may visit" him, to give him clearer views of divine truth, and "to guide his feet into the way of peace." In his answers Nos. 2 and 11, he appears more particularly to need some "Aquila and Priscilla to expound to him the way of God more perfectly." Both of these archbishops appear more enlightened than any others of their countrymen in Syria, and they have renounced many of the unscriptural and absurd tenets, which they once maintained; but at best it can only be said, that they "see men as trees walking." Let us pray, that the Saviour would graciously put his hands upon their eyes, that they may see clearly. With both of them it is now a "day, which is neither clear nor dark;" let us pray, that in "the evening time" of their life "it may be light." In the language of Paul, let us make mention of them in our prayers, "that the God of our Lord Jesus Christ, the Father of glory, may give unto them the spirit of wisdom and revelation in the knowledge of him—the eyes of their understanding being enlightened—that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

As, in former communications to America, I have called both of these men bishops, perhaps I ought to say, that the Armenians do not make any distinction between bishops and archbishops, in common conversation.

That you, Rev. and dear Sir, may enjoy an abundance of those spiritual consolations, which you have been instrumental in imparting to many others, prays yours, in the gospel of our Lord and Saviour Jesus Christ,

W. GOODELL.

Rev. A. Green, D. D.

(*From the Missionary Herald.*)

AMERICAN BOARD OF MISSIONS.

SIXTEENTH ANNUAL MEETING.

The Sixteenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Northampton, Mass. Sept. 21, 22 and 23, 1825. Present,

The Rev. Joseph Lyman, D. D.
Hon. John Hooker,
Gen. Stephen Van Rensselaer, LL. D.
The Rev. Jedidiah Morse, D. D.
Rev. David Porter, D. D.
Rev. Calvin Chapin, D. D.
Rev. Edward D. Griffin, D. D.
Rev. Jeremiah Day, D. D. LL. D.
Hon. William Reed,
Rev. Lyman Beecher, D. D.
Jeremiah Evarts, Esq.
Rev. Henry Davis, D. D.
Rev. William Allen, D. D.
Rev. Joshua Bates, D. D.
S. V. S. Wilder, Esq.
Rev. Gardiner Spring, D. D.
Rev. Heman Humphrey, D. D. and
Rev. Warren Fay,

Of the honorary members, there were present, Peter Allen and Orrin Day, Esquires, and the Rev. Messrs. Rufus W. Bayley, Enoch Hale, Joel Hayes, Nathan Perkins, Rufus A. Putnam, Asa Rand, Mark Tucker, Solomon Williams, and John Woodbridge, D. D.

The session was opened with prayer by the Rev. Dr. Porter; and, on the succeeding days, by the Rev. Dr. Spring, and the Rev. Mr. Fay.

A communication was then presented from the Rev. Dr. Thomas H. M'Auley,

the Rev. Dr. William M'Murray, and the Rev. James C. Crane, as Commissioners from the United Foreign Missionary Society, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions: whereupon, these gentlemen were invited to sit with the Board as Honorary Members, during the session.—Gen. Daniel B. Brinsmayd, being present as a Delegate from the Agents of the Foreign Mission School, was also invited to sit with the Board as an Honorary Member during the session.

After these preliminary transactions, the Treasurer made his Report. His statement of Receipts, and Expenditures, during the past year, was as follows:

Receipts.

In Donations, . . .		$50,624 03
In Legacies, . . .		3,101 45
Income of Permanent Fund, . . .	2,333 53	
Deduct interest paid on money loaned,	448 83	
		1,884 70
Money refunded, . . .		106 00
Donations to the Permanent Fund, . . .		1,056 00
Donations to the Permanent Fund for Corresponding Secretary, . . .		5,043 61
Donations to the Permanent Fund for Treasurer, . .		874 63
Donations to the Mission College in Ceylon, . . .		702 12
Total of receipts acknowledged in the Herald,* . .		$63,392 54

Expenditures.

The expenditures during the year ending Aug. 31st, were,		41,468 53
Balance, for which the Board was in debt, Aug. 31, 1824.		14,275 65
Total,†		$55,744 18

The Report of the Prudential Committee was then read, and ordered to be printed.

At two o'clock P. M., on the first day of the session, the Annual Sermon was preached by the Rev. Dr. Bates, from John, viii. 32; *And the Truth shall make you free.* A copy of the sermon was requested for publication.

The following officers were chosen for the year ensuing:

The Rev. Joseph Lyman, D. D. *President.*

The Hon. John Cotton Smith, LL.D. *Vice President.*

The Rev. Calvin Chapin, D. D. *Recording Secretary.*

The Hon. William Reed, the Rev. Leonard Woods, D. D., Jeremiah Evarts, Esq., the Hon. Samuel Hubbard, and the Rev. Warren Fay, *Prudential Committee.*

Jeremiah Evarts, Esq., *Corresponding Secretary.*

Mr. Rufus Anderson, *Assistant Secretary.*

Henry Hill, Esq. *Treasurer,* and

Chester Adams, Esq., *Auditor.*

The Rev. Edward D. Griffin, D. D., was chosen preacher for the next annual meeting; and the Rev. Lyman Beecher, D. D. was chosen to preach in case of his failure.

On the subject of Salaries, it gave the Board great pleasure to be informed, that it had been necessary to pay nothing, the past year, out of the General Treasury, for the support of the Corresponding Secretary; and that it was expected there would be no occasion, the coming year, for paying any thing out of the General Treasury, either for the support of the Corresponding Secretary, or the Treasurer. This highly gratifying fact was owing to the public spirit and liberality of a few individuals residing chiefly, though not altogether, in the city of Boston; who, being informed that the question of salaries had given rise to some uneasiness, in different parts of the country, and believing that there was no just ground for the uneasiness, and that all occasion should, if possible, be removed; generously undertook to raise, by private subscription, a sum sufficient, with the interest of the funds already received for that purpose, to pay the whole amount of compensation allowed to those officers, for five years to come.

*In the course of the two first days, the subject of amalgamating the United Foreign Missionary Society with the Board, came several times under consideration. A committee appointed to confer with

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* In addition to the above, there has been received, the past year, for the Fund for the Printing Establishment for Western Asia, $2,663 67.

† By the above statement it will be perceived, that the amount, for which the Board was in debt, the last year, has been reduced to *twenty-eight* dollars.

A more particular statement of the pecuniary concerns of the Board, will be published in the Annual Report.

* It is hoped that the subject here introduced will receive the serious consideration of the readers of the Christian Advocate; especially of those who may be commissioners to the next General Assembly, or members of the next General Synod of the Dutch Church.—*Editor.*

the commissioners from that Society, reported, that, so far as they had been able to examine the subject, the proposed union is both practicable and desirable. The commissioners then made statements to the Board, similar to those which they had previously made to the committee. The reasons, which they adduced in favour of a union with the Board, were briefly these:

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same Gospel to the heathen; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals; that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations, of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy; and that by the union, much that is now expended for the support of offices, officers, agents, &c., will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the Board, and received the concurrence of the Commissioners from New York. The report was as follows:

"*Preliminary terms in contemplation of union.*—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles; viz.

1. "A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

2. "During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

3. "The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

4. "The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to practise the strictest economy, till the result of this proposed measure shall be known.

5. "As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"*Permanent terms of union.*—The following principles are adopted as the basis of the proposed union, which principles,

when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies:

1. "The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

2. "The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

3. "The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

4. "In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavour to merit the high character of a truly National Institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

5. "As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always ensure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these Bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

6. "The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church, will recommend the American Board of Commissioners for Foreign Missions, as a National Institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

7. "The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The Commissioners from the United Foreign Missionary Society expressed their belief, that a union on these terms, would be generally acceptable to the Presbyterian and Reformed Dutch Churches.

* * * *

The following resolutions passed unanimously, with respect to the Mission College proposed to be established in the island of Ceylon; viz.

"That the Board fully approve of the proposed establishment of a Mission College in the island of Ceylon, as soon as the Prudential Committee shall be able to obtain funds sufficient for the purpose, and make requisite and satisfactory arrangements." And,

"That the Corresponding Secretary present the thanks of this Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object."

The thanks of the Board were voted to the Selectmen of Northampton, for the convenient accommodations afforded to the session in the Town Hall;—to the choir of singers, for their attendance and appropriate services in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced, during the session.

After passing these resolutions, the meeting, which had been one of unusual interest and importance, was closed with prayer by the Rev. Dr. Bates.

The next Annual Meeting is to be held in the city of Middletown, Conn., on the Thursday next succeeding the second Wednesday of September, 1826, at ten o'clock, A. M.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF PHILADELPHIA.

The prosperity of Zion is dear to every pious heart; and intelligence respecting its state and prospects must ever be de-

sired as important, and received with interest, especially by those who feel themselves more immediately charged with a guardian care of its interests. The Synod of Philadelphia, in hearing reports on this subject, from its several Presbyteries, feels itself as standing on one of the elevated towers of Zion, surveying its defences and its dangers, its brightening prospects, and its circumstances of less cheering aspect, and what it hears and sees it desires to announce to the Churches, for their information, encouragement and admonition. In reporting the state of religion within our bounds, it is necessary to remark on the following particulars:—The general condition of our Churches;—their means of agency;—their plans of operation;—and the measure of their success.

We record, with thankfulness, that our Churches generally are in circumstances of external tranquillity; neither distracted by dissentions, nor assailed by the rude invasions of error; but exhibiting a most pleasing accordance in their views of the faith once delivered to the saints, accompanied with a firm and united purpose to defend them, and to maintain with care even the out-posts, which are auxiliary to their glory and their safety. In the peaceful condition of our several congregations in themselves, in their relations to each other, and in their intercourse with the Christian world, we hope we see, not the deathful calm of indifference to the cause of Religion and of Truth, but the operation of the meek and liberal spirit of the Gospel of Christ.

To these pleasing circumstances we rejoice to add, that there has been, during the past year, an unusual increase of the means of carrying into effect the dispensation of the Divine Word and Ordinances. The number of instances in which vacant congregations have been supplied with a stated ministry, has been unusually great, and the number of licentiates and candidates for the Gospel Ministry is so large, as to present cause of rejoicing to the Church, and to encourage our vacant congregations and destitute places, to hope that their wants may soon be more generally supplied. In these facts we recognise the special favour of the Head of the Church, and a pledge of the advancing dominion of his truth and grace amongst us.

These pleasing expectations are still further encouraged, when we advert to the plans of operation and means employed, to promote the interests of pure and undefiled religion. We here refer not only to the ordinary administration of Divine Ordinances, to which in importance we assign the first place, but more especially to those various additional measures adopted to aid and advance the same benevolent and holy design:—such as catechetical instruction, Sabbath schools, Bible classes, Bible and Missionary societies, Tract societies, and the monthly concert of prayer;—all which means are employed generally with undiminished effort, and in many places with a considerable increase of the number of those institutions. Of the measures which distinguish the present period of the Church, we hail with peculiar interest and joy the various and appropriate means employed for the information and salvation of seamen; a class of men so long neglected, though under circumstances which urgently demanded the sympathy and efforts of the Christian public. In Philadelphia, a Mariners' Church has been erected, and the Gospel is preached in it regularly to seamen. The Bethel society, in the city of Baltimore, consists of thirty-six members, from six different denominations of Christians. Of this society, it is the express object to minister to the spiritual necessities and religious welfare of seamen; and the interest taken in their behalf has been met with very encouraging attention by that class of men, a large proportion of whom, when in port, attend upon public worship; and in many instances, the officers of vessels assist in the social exercises of religion. These institutions, in both of the aforementioned cities, are accompanied with circumstances highly encouraging, and seem to promise extensive and most important results. To the peaceful circumstances of our Churches, their increased means, and extended plans of operation, we add, with fervent thanksgivings to Him with whom is the residue of the Spirit, that, in general, within our bounds, religion is on the advance. In some of our vacancies, and also in some of our settled congregations, there are an increased solemnity and solicitude in regard to Divine things; and professors seem to feel more deeply their obligations to watchfulness, prayer for Zion, and an exemplary walk. The additions to our communion, though in general somewhat less than in former years, have been very considerable; and even where less in number, they have, however, in many cases, exhibited a measure of interest and religious feeling, which have been unusually gratifying. The prospect which the Church within our bounds presents is, upon the whole, encouraging, and calls for gratitude and joy. In connexion with these facts, which more immediately respect the Church, we add, that Dickinson College, we are informed, is in prosperous circumstances, and promises to be highly useful to the cause of sound science and the general interests of the Church of Christ.

It must, however, be confessed, that as

respects the state of religion amongst us, there are still many things which call us to be humble, and imperiously require us to be more fervent and abundant in the work of the Lord. Whilst the inefficacy of means in many instances, and the too great prevalence of mere formality in our churches, offer us matter of solemn and prayerful concern, there is a mournful prevalence of some of those open and gross immoralities, which have from year to year been subjects of reiterated and painful complaint; especially the open, unrestrained, and habitual violation of the Lord's day, not only by those who devote to business and to journeys, the sacred hours of the Sabbath, but by those who waste them on parties of pleasure, on the water and on the land. The running of stages and driving of wagons, as also other violations of the Sabbath, though matters of annoyance and of grief, are evils to which hitherto we have been unable to apply the desired restraint of the civil authority. All, therefore, that remains is, that Christians feel and keep in view, their special obligations to contribute all they can to counteract these evils, by the faithful employment of their influence,—by the exhibition of a decidedly Christian example, and above all by their unwearied importunities with the God of grace, that he may reveal his glory, and send times of refreshing from his presence; by strengthening the things that remain and are ready to die, and blessing men by turning them from their iniquities.

The letter from which the following extracts are made, was, a few days since, received by the Board of Missions. We are authorized to state, that the Board found their funds entirely exhausted, having previously made appropriations to their full amount. The Board, however, considered the case submitted to them in this letter as so important and urgent, that they determined to grant, and did accordingly grant, the allowance requested by Mr. Lathrop; and resolved to appeal to the Christian publick, to furnish the necessary funds.—Donations for this object will be thankfully received by any member of the Board of Missions; or may be left with the publisher of the Christian Advocate, Mr. A. Finley, N. E. corner of Fourth and Chesnut streets, Philadelphia.

San Augustine, 4th Oct. 1825.

To the Board of Missions of the General Assembly of the Presbyterian Church, in the United States of America.

* * * * * *

Gentlemen,—I proceed now to give a concise view of the services in which I have been employed. As our house of worship is not yet completed, I have been under the necessity of occupying in common with a Methodist Missionary, as a place of preaching, an old public building now appropriated to our courts of justice, which is the only house in the city where our religious assemblies can be accommodated. Between the Methodists and our own church, about equal in numbers, there exists the most entire cordiality of feeling, and a pleasing degree of Christian intercourse, both in prayer meetings and private circles. We have uniformly had three public services on the Sabbath, one lecture during the week, and two stated weekly prayer meetings, besides one weekly for the Sabbath school, and the monthly concert. Our assemblies on the Sabbath have been increasing, both in numbers and solemnity. The deeply interested attention is often apparent, and some instances of seriousness and inquiry have transpired. At our meetings for prayer, opportunities occur, of which I always avail myself, to give more or less religious instruction. The children of God have had their hopes revived, their faith strengthened, and their hearts encouraged. Some of these little meetings have been marked with a high degree of interest, and the power and preciousness of divine grace on the heart have seemed to be *felt*.

On the first Sabbath of June, I humbly attempted for the first time, to administer the sacrament of the Lord's Supper. The Bread of Life was broken, and the cup of Salvation poured out, to this hungering, thirsty people. Our little church, thirteen in number, joined by some of the Methodists, and several brethren from distant sister churches, enjoyed a precious season of refreshing. This intersting solemnity was repeated in August. One of my first objects after returning to this place, was to revive a Sabbath school which had been established during my first visit, but had languished in my absence. This school is now revived, and formed into two. They are established on a permanent basis and are flourishing; being supported by a society formed auxiliary to the *American Sunday School Union*. I make it one part of my daily duty to visit from house to house, that I may gain access to the feelings of the people, and teach them *privately* as well as *publicly*, "the things that pertain to the kingdom of God." In these visits, catechetical instruction has not been ne-

glected, and should I remain here, I hope in this way to introduce the Assembly's Catechism into all the families that are not prejudiced against the doctrines of our church. I early directed my attention also, to the institution of a Bible class. At first, an object so novel in this community was regarded by most with indifference, by some with contempt. But through the kind providence of God, with perseverance, the class has become highly respectable, and promises the most desirable results. Some have thus been induced to study the word of God, who before were treating it with the most criminal neglect. The distribution of Bibles, Testaments, and Tracts, both in the English and Spanish languages, is, in this community, a most important object, and cannot fail to engage my earliest attention. A very ample supply of them has been furnished by the American Bible Society, and of tracts by the N. York and American Societies, and opportunities have been improved to give them extensive circulation. I humbly hope and pray, that these messengers of grace, may be silently effecting good, which will be worthy to be proclaimed before an assembled universe, for the joy and rejoicing of the whole church of the redeemed. We have met with some opposition from the Catholics, and some from Sectarians, but cannot doubt that God will overrule it all for his own glory, for the wider diffusion of truth, and advancement of piety.

The present poverty and depression of this place, render it utterly impracticable for the people to contribute much to support the gospel. Two days ago, our town was visited by a destructive gale, which seems to have swept away their last hope and means of subsistence. It will be the occasion of great suffering for even the necessaries of life. Unless I receive further assistance from Missionary Associations of the north, it will be utterly impossible for me to remain here. Our little society have been struggling to bring our house of worship to a state fit for use, and stands in the utmost need of aid from abroad. Its condition must have the most important bearing on the Protestant cause, not only in this place, but in this territory. I am labouring here alone, 60 miles from any Presbyterian church, amidst innumerable obstacles and difficulties. My heart often sinks within me at the superstition and wretchedness around me. I can say with truth and feeling, gentlemen, I need your fervent prayers.

Mr. Solomon Allen will settle my pecuniary accounts with the treasurer of the Board. As I am in absolute need, I cannot but hope it will be consistent with the trust reposed in your respected Board, to allow me compensation for the six months missionary service, performed in this place, from the first of April to the close of September. I remain, gentlemen, sincerely yours in the bonds of the gospel,

ELEAZER LATHROP.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Rev. Andrew Todd, per Rev. John M'Farland, for the Eumenian Society's Scholarship	$90 00
Of Dr. J. S. Martin, stated to be in full of the subscription of Stephen Collins, Esq. late of Rehoboth, deceased, for the Theological Seminary, but the fund not designated	20 00
Of Rev. Thomas J. Biggs, on account of his subscription to the Philadelphia Synod's Professorship	10 00
Total	$120 00

View of Publick Affairs.

EUROPE.

BRITAIN.—The last arrivals from Britain, when we write, have brought intelligence from London of the 26th of October, and from Liverpool of the 22d. It appears that on the 5th of October, a royal proclamation was issued, declaring it to be the intention of his Britannick Majesty to observe an entire neutrality, in the conflict now carried on between the Greeks and the Ottoman Porte; and strictly prohibiting any of his subjects from taking part with either of the belligerents. This, of course, has put an end to the contemplated naval expedition of Lord Cochrane; as well as to all expectations that Great Britain would take the Greeks under her protection. The reasons assigned for this procedure are certainly plausible, if not satisfactory. They

are to this effect—That a treaty of peace and friendship, of sacred obligation, exists between Britain and the Porte, which the Porte has never violated; and that, on the faith of this treaty, many British subjects, and a very large amount of British property, are now in the power of the Porte; both of which would be immediately sacrificed, if hostilities should be commenced or permitted against that power.—The error, in our humble opinion, has been, that Britain, according to the suggestions of Lord Erskine, did not frankly say to the Porte, that she could not, and would not, stand still and see myriads of Christians butchered by their enemies; and that an arrangement *should* be made, to restore the Greeks, in the land of their fathers, to rights of which they had unjustly been despoiled. Had this been done, the Porte would probably have received a large sum of money, and the Greeks, at this hour, have been at peace.—Capt. Parry has again returned to England, without discovering the long sought North-West passage to India. One of his ships, the *Fury*, was driven on shore by the ice and lost. The crew were taken on board the other ship, the *Hecla*, and a return was thus rendered indispensable. It is stated, that till this accident occurred, the prospect of success was flattering.—Not a man had been lost, during this last voyage, either by disease or accident.—The British Parliament had been prorogued till the first of the past month.—We have seen nothing in the last advices relative to its meeting, or to its further prorogation, or to its dissolution.

FRANCE.—French papers have been received in Philadelphia to the 24th of October. General La Fayette, at the date of the last accounts, was in Paris. It would seem that the French authorities do not intend to give him molestation—not, at least, immediately and openly. He arrived in health and safety at Havre, on the 5th of October, after a boisterous passage of five-and-twenty days. He was received there with enthusiasm by the friends of freedom, and without any disturbance from its enemies. In like manner, on his way to his residence at La Grange, he was received at Rouen with strong demonstrations of popular favour and affection. But here the military authorities—we think without orders from their superiors—thought proper to interpose, and to disperse, by violence, the peaceable but multitudinous concourse of citizens, that had collected around the house in which the General was entertained. On his arrival at La Grange, notwithstanding the efforts of the municipal authorities to prevent publick rejoicings, such rejoicings did take place, and were expressed in the most lively and impressive manner. In these rejoicings the populace of the neighbouring villages united, to the number of six thousand, and filled the air with cries of—"Long live La Fayette—Long live the friend of the people." Addresses expressive of the most ardent affection and admiration were presented: and according to the French custom of manifesting great joy, the dancing continued throughout the night. We have seen one of the addresses, and the answer returned to it by the General.—He had the happiness to find his family in health. They met him at Havre, and accompanied him to his home.—It remains to be seen in what manner he will be treated by the monarch of France and his courtiers. But be this treatment what it may, his visit to this country, and the honours he here received, cannot fail, we think, to be favourable to the cause of freedom, not only in France, but in other European states. In one of the French journals we observe an editorial article, in which language is held in favour of America and of republican institutions, which we had supposed would not have been tolerated.—The revenue of France is represented to be in a most prosperous state. In the three first quarters of the present year, the increase beyond that of the same period in 1824, was more than half a million sterling—Consuls and commercial agents have been permitted to be appointed, in several of the commercial cities and towns of the kingdom, for Mexico. Thus, it is remarked, the existence of the new state is acknowledged *de facto*, though not as yet in point of form. France it appears has lately been using all her influence to induce Ferdinand, the infatuated King of Spain, to declare the independence of the South American States, or to make some arrangement with them, so as to throw open their commerce to France. But although France in this concern has been seconded by Britain, Ferdinand has given them a positive refusal—Some accounts represent another more recent negotiation, as promising something better.

SPAIN.—By the statement we have just made, it appears that there is no change for the better in this self-destroying kingdom. It is also stated, that after the greatest exertions, an expedition, destined to the Havana, has been fitted out at Ferrol, consisting of about 3,000 men, and escorted by three frigates; and that the King of Spain is exulting in the hopes of recovering his former South American possessions. The blindness and folly of this unhappy monarch is all but incredible. We have no news from Portugal.

ROME.—On the 8th of October, the Pope was, and for some time previously had been, seriously ill—An article from Rome states, that his Holiness was desirous to

conclude a concordat, or an arrangement on the subject of religion, with the South American States. We have only to say, that we sincerely hope the parties will not agree; since we know that the Pope will endeavour to proscribe the reading of the Holy Scriptures, and in other respects to hold our South American neighbours in the trammels of ecclesiastical tyranny.

Greece.—The actual state of affairs among the Greeks, it seems hard to ascertain. Some things are clear—They have had a harder struggle with the Turks, in the last campaign, than in any preceding one. The Turks still hold three or four fortresses on the south-western shore of Greece, and their main army is at, or near Trippolizza; having been effectually repulsed from Napoli di Romani. Missolonghi likewise has repulsed its invaders. And the Greeks have been uniformly successful at sea during the campaign; have now the command of the water; and are watching for an Egyptian fleet, bringing succours to Ibrahim Pacha. These we believe are facts. But whether Ibrahim Pacha is much or little annoyed—or likely to do much or little mischief, in addition to what he has done—to conquer or to be conquered—to retreat in safety, or to be captured: or whether the Greeks are in spirits or disheartened—or are yet divided or united among themselves—or whether their armies are small or great—All this seems to be in a great measure doubtful.

Since writing as above, we have cast our eyes on an article, extracted from a late French paper, which confidently states, on the authority of positive information from Zante, of the 20th of September, that "the fifth campaign was ended; the army of Ibrahim Pacha having returned to Navarin, naked and famished, and reduced from nearly twenty thousand, to the number of six or seven thousand soldiers." We sincerely hope this information may be correct; but we have so often been deceived, that we have our suspicions that there is at least a good deal of exaggeration. On the whole, however, we do believe that the campaign is at an end, and that Greece is yet safe from actual conquest. If so, and their unhappy dissentions do not prevent, we shall hope they will clear their country of its invaders, in the course of the winter. But the Grand Seignior is so much like Ferdinand of Spain, that he seems resolved to attempt the subjugation of his rebellious subjects, (as they both call their former slaves) till both his throne and his life shall be lost by his folly. The Greeks, therefore, must prepare for a continuance of their struggle. Of their ultimate success we have long had, and still have, a hope that is little short of confidence.

Russia.—The London Morning Chronicle, of the 11th of October, contains a letter from a friend in the north, which says, "I have just learned from too good an authority, that the Russian army under Wittgenstein, in Bessarabia, have crossed the Pruth and commenced hostilities with the Turks.—This will be the harbinger of hot work for Europe." We however place but little dependance on this information; although it is well known that the Russian armies have been lately kept in a state of high preparation for active operations. We wish we had as little reason to believe, what the late report of the Scotch Missionary Society does not permit us to doubt, that the Emperor of Russia has adopted such measures in regard to their missionaries, as to compel the Society to withdraw them all from that empire, except a small remaining mission on one of the frontiers, which has not as yet been disturbed.

ASIA.

The London Courier states, that the latest official intelligence received in Britain, relative to the Burmese war, is, that Sir Alexander Campbell, had entered *Prome* without opposition; and that overtures for peace, which appeared to be sincere, had been made by the court of *Ava*. In the mean time, there appears to have been a shocking waste of life among the troops of Britain, produced by the influence of a climate, and by habits of life, to which they had not been inured—Regiments that went out nearly full, are reduced by disease to a few individuals. We most sincerely rejoice to find that the good providence of God has watched over and preserved the missionaries; in regard to whom so much reasonable anxiety has been experienced by their friends. It appears that the Rev. Mr. Judson and his coileagues are not only alive, but are employed as agents by the Burmese authorities, to sue for peace to the British commander. We hope they may be successful; and if so, their influence with the natives and their rulers will doubtless be increased; and thus their temporary inactivity and danger may be overruled for the ultimate success of their mission. How often is it seen that

"God moves in a mysterious way
His purpose to perform."

AFRICA.

It appears from the English papers, that on the Cape coast, hostilities were likely to commence immediately, between the English and Dutch settlements. In conse-

quence of this, it is affirmed that all trade was at a stand.—A slave schooner was condemned at Sierra Leone, in July last, which, although sailing under the Netherland flag, had an American crew; and there was little doubt that the whole was American property.—The schooner was a Viginia pilot boat, built at Baltimore. If our countrymen have turned pirates (for slaving on the African coast is now piracy) we shall exceedingly regret the fact, but shall have no regret if they are treated as pirates.

We are gratified to find that a vessel is to sail from Boston, about the 20th of the present month, for Liberia; carrying out a considerable number of colonists, of the most promising character.—Some of them eminent for their piety, and zealous to propagate religion in the country of their ancestors.—May the Divine blessing attend their enterprise and their labours.

AMERICA.

Nothing of much moment has transpired, in the month past, relative to the concerns of our sister republicks in the South; or to those of the empire of Don Pedro I. The territory of Old Spain in this region, is now confined to two starving garrisons—one on the eastern, and the other on the western coast, of our continent.—It was announced a short time since, that an action was near taking place between the naval force of Mexico, and that of the mother country which had approached the Mexican coast. It was represented that the Spanish force endeavoured to avoid the conflict.—We have heard nothing further.

Great expectations have been entertained—and we wish they may not be disappointed—of the benefits to be derived from the deliberations and decisions of the general congress, which was to meet at Panama; and which must, we presume, be now in session. Bolivar has taken a deep interest in the convening of this congress; and from his known wisdom and patriotism, we hope there is a prospect that much benefit to all the new republicks will be the result.

UNITED STATES.—A large delegation from the Creek nation of Indians, consisting of their most distinguished chiefs—orators and warriors—are now at the city of Washington. Their errand, we understand, is to protest against the validity of the treaty fraudulently made by the unhappy M'Intosh, and a few others, by which the Creek lands in the state of Georgia, were ceded to that state; and to beseech Congress and the President, not to insist on the execution of that treaty. We earnestly wish them success; since by the representations of the United States' agents, appointed to ascertain the facts of the case, it appears that forty-nine fiftieths of the nation were against the treaty. Nay, Governor Troup himself, plainly intimates that there had been fraud in making the treaty, when he says there had not been "more of it than is common." If indeed it has been *common* to cheat the Indians, in the manner which was attempted in that treaty, our responsibility to "Him who ruleth over all," is fearful indeed; and it is high time that we should return to the paths of equity and righteousness. But although we do believe that there has been fraud in too many of our dealings with the Indians, we have no belief that it has been *common* to impose on them, in the manner attempted by the treaty of which they complain. Governor Troup, it appears, has been re-elected to office by a small majority, after an ardently contested canvass. He has addressed the legislature of Georgia in an elaborate message, of enormous length, and filled with the grossest abuse of the general government. We regret that our country should be dishonoured in the eyes of foreigners, by such intemperance in men, to whom official trusts have been confided. But Governor Troup's influence is probably at an end.—He cannot do the mischief that he wishes. The majority of the legislature of Georgia are said to be against him; and we trust that Congress, at its session now just at hand, will be able to adopt measures satisfactory to all the parties interested in the Creek treaty.—That justice will be done to the Indians, and that the good people of Georgia will receive from the United States a full equivalent for any surrender of an equitable claim. Let Christians be reminded of their duty, to pray that all the councils of Congress, at the session on which they are entering, may be guided by Divine wisdom, and crowned with the Divine blessings.

TO CORRESPONDENTS.

"Transatlantick Recollections, No. IV," and "ALICIAN," are unavoidably deferred till our next number.—They shall then appear.

SEP 17 1919